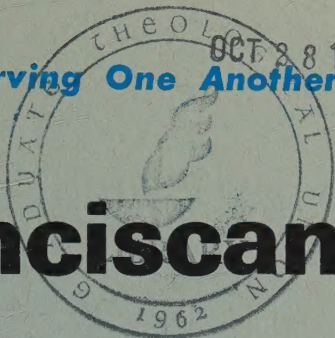


Serving One Another

OCT 28 1977



The Franciscan



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SEPTEMBER 1977

The Society of Saint Francis

Protector of the Society : The Bishop of New York

Minister General : Brother Geoffrey S.S.F.

THE FIRST ORDER OF THE S.S.F. EUROPEAN PROVINCE

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Pax et bonum.

THE FRANCISCAN

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COMPANIONS—two dates for 1978

Holiday Week at Hilfield Friary

Wednesday, 16 August—Wednesday, 23 August

Accommodation for twelve in the Guesthouse, or Companions may camp in the grounds, with meals provided in the Friary.

Visits to places of interest in the neighbourhood, including Compton Durville.

Names to Miss Kathleen George, 16 Clayton Avenue, Hassocks, Sussex before the end of January.

Gardening Week at Compton Durville

Saturday, 27 May—Sunday, 4 June

This annual event gives Companions the opportunity to share in the life of the Convent and to help the sisters prepare the gardens for the annual Open Day. Afternoons will be free for rest, walks, visits, etc.

Names to the Guest Sister, S. Francis Convent, Compton Durville, South Petherton, Somerset

Christmas Cards

35p per set

(stamps acceptable)

from . . .

Card Department

The Community of S. Clare

S. Mary's Convent

Freeland

Oxford

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Brother Geoffrey and Brother Michael in audience with Pope Paul
at Rome. (See Brother Michael's report in the Chronicle)



Serving One Another



THERE was a time when 'caring work' seemed to many the only valid way of Christian life. This may have been in part a reaction from theological controversy which brought much of traditional Christian doctrine under suspicion. If we were unsure about what we believed, we could at least be sure about the necessity and validity of service to the needy. Was not this, in the parable of the sheep and the goats, the only criterion of acceptance by the Messiah in his glory? If the creed didn't matter, it mattered that we were there when needed.

More recently, God was discovered anew. Experience of the Holy Spirit, the quest for new dimensions of awareness, a new thirst for prayer and silence, all brought about a shift of emphasis. 'Care' could be seen arising not only as a way of giving oneself to others, but out of a desire to be needed oneself.

It may be that new theological controversies will shift the emphasis again, but in any case it would be a pity if service of those in need was belittled through the mixture of motives in which it is attempted. Motives are never pure, and need to be redeemed. Service of others is a pursuit which many other people of good will share, without any religious motive, and no doubt their motives, too, are mixed. Their work is not invalidated on that account.

But there are areas in which religious insights have a special contribution to make to particular problems. Basically the problems have to do with being on the edge of society or in a position where one feels alone and helpless. The immigrant communities, the sufferers from terminal illness, the offenders, young people on the loose or battered children share a need which can only be met with the help of those who go out to seek those who are lost.

The expression 'do-gooder' has an unpleasant ring, suggesting interference and insensitivity, an imposing on the hapless of unhelpful and unwanted attention. But the phrase 'doing good' is used in Acts of the ministry of Christ. If those who serve do it with sense and sensitivity they may not be ashamed to be shallowly cast in the role of 'do-gooders' by those who prefer not to be involved. Their work may never be wholly appreciated or understood, any more than was the 'do-gooding' of Christ. It matters none the less.

The Minister General's Letter

My dear friends,

Caring for people has always been seen as a prime duty for Christians. Our Lord linked closely together our love for God with our love for our neighbour, and S. John goes so far as to say, 'If he does not love the brother he has seen, it cannot be that he loves God whom he has not seen'. In the parable of the Good Samaritan, Jesus spells out very clearly who our neighbour is, and what loving care means.

Tolerance is highly to be desired, and those of us who live in countries where we are allowed to express freely our opinions without fear of intimidation can only be profoundly thankful for this privilege as one sees country after country succumbing to dictatorships or one-party systems where one is at the mercy of the whims of those in power. But it is incumbent on us never to permit our government or any group within the state to dominate us or to make us afraid to express our views. Reverence for each human being is an essential part of our Christian belief, and this includes those whose views differ from our own.

Even tolerance, however, can be abused. There can be a tolerance which is really indifference or carelessness, for we can be so permissive that we don't really care at all. Christianity can degenerate into sentimentality and a being nice to everyone—we all know the Christian with the plastic grin indelibly stamped on his face! We can fail to use the privilege of tolerance that we enjoy to proclaim the difficult and often unpopular words of the Gospel, and we can be so permissive that we don't care enough not only about the physical well-being of our brother, but even more about his eternal destiny. At times the Church is so obsessed with not offending that it tries to justify the spirit of the age and so betrays not only its Lord but also all who long that the Church will stand by the Gospel it professes.

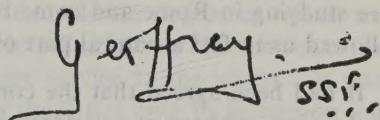
Sometimes anger can express our loving care best of all. Where we see injustice, corruption and exploitation, should we not show our love in a deep anger which urges us not only to words of condemnation but also to positive action? There are times when our love comes through to our neighbour in an anger that is the result of an anguished concern rather than in comforting platitudes which show a basic lack of concern.

Should we also tolerate the low standards and shoddy, dishonest work with which we are so often served? Should we not expect and demand an honest day's work in return for a fair wage, and this from employers as well as employees? Should we not make ourselves thoroughly unpopular to achieve these? Tolerance of such attitudes becomes a sickness rather than a virtue and we should do all in our power to fight them. Do we care enough for democratic freedom to stand up and resist those who would bully and coerce? We recall those words of Burke which are highly relevant today. 'The price of liberty is eternal vigilance'.

There is also a type of caring which in effect destroys a person's responsibility and does too much for him. The dignity and splendour of a human being is that he is free and responsible for his life and the choices he makes. One can only be thankful for the Welfare State which rightly assumes responsibility for the basic rights and needs of its citizens. But it goes very wrong when we expect to be cared for and live in some degree of ease and comfort and yet are unwilling either to work or feel any obligation to contribute to the society that does so much for us. In other words, caring must be a two-way traffic and not all on one side. Each has a responsibility to contribute to the good of the whole. No society can stand for long on a basis of selfishness.

The Society of S. Francis is called by God to be a caring society, and this vocation is laid upon us. Are we being sufficiently responsible in showing the right kind of care and the right kind of tolerance, having a mind for the true dignity of the individual?

With my love and prayers,



Minister General.

Obedience

Francis knew that to live a life based on absolute obedience to every word of Christ would lead to great hardship and suffering and might easily end in an early and painful death. This was the price which he was prepared to pay.

JOHN R. H. MOORMAN, *Richest of Poor Men.*

Chronicle

Brother Michael writes :

EUROPEAN PROVINCE Among the first Franciscan Communities in the Anglican Church was one founded in America that ultimately became Roman Catholic and, as the Society of the Atonement, committed itself to praying and working for the Unity of Christendom.

Since the Second Vatican Council, there have been many friendly relations between the Atonement Friars and the Society of S. Francis, and five years ago, on the initiative of the Guardian in Rome, I was invited to be present, together with the Abbot of Nashdom, as Anglican representatives at the conference of the Union of Superiors General, held at the Villa Cavaletti, which is close to Frascati outside Rome. Each year since then, the invitation to play a full part in this conference has been repeated and representatives from other Anglican, Lutheran and Orthodox religious orders have been present.

Two years ago, it was suggested by Father Arrupé, the Superior General of the Jesuits, and Dom Rembert Weakland, the Abbot Primate of the Benedictines, that plans might be proposed for an informal discussion between an equal number of representatives from among the major superiors of the Catholic Church and those of the Anglican and Lutheran Churches. It finally took place this year.

We met at the Monastery of Sant Anselmo in Rome, which is the primatial home of Abbot Weakland. The Prior was a charming and most welcoming host and indeed all the monks, the majority of whom are studying in Rome and come from monasteries all over the world, allowed us to feel a natural part of the family.

It had been agreed that the conversations should be both informal and private without any previous publicity, but towards the end of the three days together, there was such a remarkable degree of rapport, mutual understanding and love, that all our hesitancy was overcome by the consciousness of the Religious Vocation as a true bond of unity. The principle questions discussed concerned the charism and spirituality of each of the different orders, not merely in terms of their foundation, but also as they look to the future. We were interested to recognise how the new orders of the Anglican and Lutheran Churches have depended on and are related to traditional foundations, yet at the same

time have discovered some new ways of developing. Nevertheless, we found ourselves, perhaps inevitably, but certainly rightly, discussing fundamental issues of authority, rule and discipline. Towards the end of the consultation, it seemed natural to propose that the conclusions we had come to and the common mind experienced, should be made public and an agreed statement about the consultation was drawn up and signed by all those present. It reads as follows :

‘ ECUMENICAL CONSULTATION ON RELIGIOUS LIFE

An informal consultation on the religious life took place at the Abbey of Sant Anselmo in Rome, from the 23rd to the 25th of May, 1977. The consultation was sponsored by the Union of Superiors General, under the joint leadership of Father Pedro Arrupé S.J., Superior General of the Society of Jesus, and Abbot Rembert Weakland O.S.B., Abbot Primate of the Benedictine Confederation. The participants included twelve Superiors General of the Roman Catholic Church, the Anglican Church and the Evangelical-Lutheran and reformed Churches.

The purpose of the consultation was to explore together the spirituality of each community represented, to discover points of mutual concern and common mind and to deepen their understanding of one another. In the discussions, the role of authority, the place of the Rule, the nature of community and the process of renewal were considered as well as the profiles of the respective founders.

Although the communities or Orders arose in very different times and, therefore, with very different ecclesial and cultural backgrounds and traditions, a remarkable degree of agreement emerged manifesting how the Holy Spirit uses different charisms to bring Christians into unity for service to the world. It was, in fact, possible for them all to share not only in discussion and prayer but to arrive at a sense of their common inspiration as committed to a religious vocation, which is a grace from God in the power of the Spirit, that pledges them to work towards the building up of God's kingdom and hence that fraternal oneness of many members in the one love of Christ.

The most significant element in the consultation was the strong sense in all the participants that God Himself had brought them together in a fellowship of love which exceeded their expectations.

This community in love appeared to be the most valid sign of the authenticity of their religious vocation, and a source of ecumenical thrust. It is in the confidence of this sign that they affirmed their intention to encourage future consultations on a regional basis.

They proposed that a commission be established with an enlarged scope to include representative Generals from the women's communities in the various Christian Churches.

During the course of the meeting the participants had the opportunity to visit the offices of the Secretariat for Christian Unity and the Congregation for Religious and Secular Institutes and to meet some of their representatives. A special audience, at which the Holy Father gave his blessing to the group, concluded the consultation on a special note of encouragement and enthusiasm'.

Signed by the participants from the Roman Catholic Church :

Father Pedro Arrupé, Superior General Curia of the Jesuits ;
 Father Rembert Weakland, Abbot Primate of the Benedictines ;
 Father Louis Secondo, Third Order Regular of Franciscans ;
 Father Peregrine Graffius, Prior General Servites of Mary ;
 Father Eugene Cuskelly, Superior General Missionaries of the Sacred Heart ;
 Father Michael Daniel, Superior General Atonement Friars ;
 Father Henry Systemanns, Executive Secretary, Union of Superiors' General ;

and from the other Churches :

Father David Campbell, Superior General Society of S. John the Evangelist ;
 Father Eric Simmons, Superior General Community of the Resurrection ;
 Father Connor Lynn, Superior General Order of the Holy Cross ;
 Brother Geoffrey, Minister General, Society of S. Francis ;
 Brother Michael, Minister Provincial, Society of S. Francis ;
 Brother Hans Eisenberg, Prior Imshausen-Komunität ;
 Brother Gerhardt, Prior Jesus-Brüderschaft.

At the conclusion, letters of greeting were sent to the Archbishop of Canterbury and the Presiding Bishop in the United States, and arrangements were made for a special audience with Pope Paul.

It is perhaps some measure of the importance attached to these talks that the Holy Father personally prepared a short message of welcome. The following day, *L'Osservatore Romano* published the text as follows :

‘ With joy and affection we greet in you all those in the various Christian confessions who have embraced the ideal of a life devoted to seeking God alone and his Kingdom in contemplation and apostolic charity. We are indeed convinced—as we said earlier in our exhortation “*Evangelica testificatio*”—that the charism of the religious life, far from being an impulse which is “born of flesh and blood” (Jn. 1 : 13) is certainly the fruit of the Holy Spirit who is always active in the Church.

We are happy to recognise that this ideal is understood and lived wherever there is a meeting with Christ, wherever there is faith in him, wherever he is loved. It is with deep satisfaction that we heard of the meeting which you have organised here in Rome, so that you might seek together to discover how the religious life in each of the Christian confessions may make an effective contribution to the ecumenical cause, which is so close to our heart. On your efforts as well as on you personally we invoke whole-heartedly the gifts of the Lord Jesus ’.

What is more difficult to convey is the distinctive sense of unity and love experienced almost from the beginning. Of course, a number of the participants were already personal friends and had met one another on previous occasions for similar discussions. Father Arrupé and Abbot Weakland, who must both be amongst the busiest men in the church, were clearly totally at the disposal of us all, giving their time with freedom and generosity. At Sant Anselmo the monks worship in language groups for their morning Offices and Mass so that we could all find a place for full participation, and indeed the direction in which liturgical modification has gone in all the Churches has so much similarity of pattern and language that it is very easy to find oneself ‘at home’. Only under such conditions do we realise this too is playing its part in the ecumenical movement. However, above friendship or liturgy, there is the longing for union with God, and the religious life—as a sign of that seeking—is manifestly an instrument for peace.

The initiative now must be taken up in the more dispersed world of the several countries represented. Numerically, the non-Roman

Catholic Religious are insignificant. Yet it seems that even so small a group, when compared with the vast numbers in the Roman Church, has a role to play and can be used by God. So it is that a small commission has been set up which will plan another consultation next year, at which the principle representatives of the women's communities will have an equal part.

The Friars of the Atonement, who promoted this significant step forward were also the founders of the Week of Prayer for Christian Unity. This was later taken up, promoted more generally, and given a wider significance, by Abbé Couturier in France. Amongst my earliest recollections in the S.S.F. is the enthusiasm and thoroughness with which Father Algy continued to promote the Week of Prayer and Brother Denis' book describes his meeting with the saintly Abbé. At a time when it is said that the Week of Prayer has outlived its usefulness, a new incentive might well be given through the religious orders. It takes place between 18 and 25 January and if imaginative plans for its observance are to be made, now is the time to start thinking about them. The visible unity of the church is still a most urgent pre-requisite for the mission of the church to be proclaimed in its fullness, without hindrance or hypocrisy. Nothing would be more dear to the heart of S. Francis. Might we not take it as a 'sign' that this new initiative has been Franciscan in origin?

Professions

Sister Jannafer made her profession in life vows in the Community of Saint Francis at Compton Durville on 28 June, before the Bishop Protector of the Province, John Eastaugh, Bishop of Hereford. Unfortunately, the Bishop was not able to get to the life profession of Brother John Derek at Alnmouth on 11 July, and in the event, our tertiary Ronald Bowlby was ill and his assistant bishop, Anthony Hunter, kindly stepped into the breach. At the same service, Brother Hugh made his profession in first vows before the Minister Provincial. Earlier in June, Brother David Jardine, formerly David Douglas, made his profession in first vows in Belfast. Many of his friends and supporters were present from other churches.

Movements

If you are an avid follower of the Intercession Leaflet that accompanies this magazine, you will note many changes of address for the brothers and sisters. Norman Paul is now happily settled at the San Francisco house and in return, Simon has returned to us from Texas, after his studies, and is based now at Canterbury. Mark has finished his work at Whitehill Chase, and is again living at Hilfield. Donald has also returned to his old haunts in the East End, and living in Plaistow. He is now the organising secretary of the movement for Catholic Renewal in the Church of England. John has left Llanrhos for Glasshampton,

and Bruce has left Alnmouth to live at the Plaistow Friary. Dominic Christopher is now also at Plaistow. Most of the Guardians, whose election was reported in the last number, have now taken up residence at their respective friaries, including Vincent, who after a lot of difficulties and various surgery on his feet, has finally arrived at Llanrhos. Edgar will be the last Guardian to take up his duties in September when David Stevens retires as Industrial Missioner for the Diocese of Liverpool. David hopes shortly afterwards to come and test his vocation in the first order.

Visitors

Brother Geoffrey, the Minister General, has been visiting the Houses in the Province since the end of April and he is in this country until the end of the year, except for September and October, when he will be visiting the brothers and tertiaries in Southern Africa. James Anthony has been to the country on leave from Kiwanda, and visited several Friaries before returning in late June. Daniel from Honiara, Reginald from Auckland and Martyn Francis have been recent visitors from the Pacific Province, and Alfred is expected in early August. It has also been very good to see Adrian and Robert Hugh from the American Province. Robert conducted the first order retreat at Hilfield and various other engagements for the third order. Later in the year, it will be good to welcome the Ministers of the Society to the Plaistow Friary for their meeting.

News from the Houses

From Hilfield, Brother Jonathan writes :

The brothers were privileged to welcome the Reverend Harry Moreton, General Secretary of the British Council of Churches, and other members of the B.C.C. Staff, to the Friary in May. There was an informal meeting with the brothers and Mr. Moreton preached a most moving homily at the Eucharist.

The Friary is very glad for the increasingly close contact with the Lee Abbey Community. A group of the Community based in London were welcomed earlier in the summer and in July, Brother Keith visited their house in Devon to help with the Community Week. Brother Gordon is exercising a wide ministry in the Yeovil area and it has been particularly good to re-establish links with S. Michael's parish. This was cemented when a group from the parish were made Companions at the Friary. Local schools in the area came to the Friary for a party in May, and after supper together—about two hundred young people and staff attending—the guests were split up into five groups and taken round the Friary before meeting again in the Chapel for an informal singing session. The Bishop of Salisbury visited the Friary recently and celebrated and preached at the Eucharist. He later talked to the brothers about his recent visit to Australia. An extended celebration of the Eucharist took place on 18 June when over one hundred people came to the Friary for a day of celebration, discussion and silence. The Queen's Jubilee meant a lot of involvement in the area with parties, services and sports' days being organised. At the time of writing, the brothers are looking forward to the Families Camp which is now an annual event, and a group of young people, who will be spending a week at Hilfield.

From Cambridge, Brother Barnabas writes :

Edward, Bishop of Ely, was the celebrant and preacher at the solemn Eucharist in S. Bene't's on the day of the Cambridge Festival (14 May). It was one of many farewell occasions before his retirement in July. He has always been a good friend to the brothers in Cambridge, who are glad to take this opportunity of expressing their gratitude to him for much help and kindness over a number of years.

Brother Ninian's splendid grand piano has moved down from Scotland to Cambridge. Being unable to squeeze into S. Francis House, it has taken up residence at S. Bene't's, to the great pleasure of the congregation. We hope that there will be more musical occasions in S. Bene't's, now that we have this very fine instrument available.

Brother Christian sat his examinations as a Cambridge undergraduate in June, and secured first class honours in Part 1A of the Theological and Religious Studies Tripos. Corpus Christi College has awarded him the Purvis Scholarship and a book prize, in recognition of this excellent result. We join in congratulating him, and wish him well in the rest of his course.

After the University term had finished, Brother Ninian took a party of students to Hilfield for a short visit, including a retreat. During July, Ninian has been assisting with a coffee bar for overseas students run by Cambridge undergraduates.

When Brother Martin celebrated the silver jubilee of his profession in the Society last December, the people of S. Bene't's gave him a surprise present of a holiday abroad. This duly took place in June, and he was able to see some of the medieval glories of Paris and Chartres as a result of this generous gift.

Brother Barnabas has been appointed a Canon Theologian of Leicester Cathedral. This is an honorary position, and only entails a visit to Leicester once a year for the Clergy Colloquium and other occasional engagements. He was installed with due ceremony on 22 June. Brother James Anthony, on leave from Tanzania and who lives in Leicester, was there to represent the Society.

From Canterbury, Brother Bernard writes :

The house has been further strengthened by the arrival of Brother Simon and his books. He is expecting to spend at least a year with us continuing his studies in phenomenology and hermeneutics and praying and living with us as a brother. He and Terry Cyprian will have a fortnight with the other three of us away in August—Andrew to the Northern Camp, Giles on the Compagnons pilgrimage to Assisi and Bernard to Brother Jacobus' profession in the Jesus Brotherhood in Gnadenthal in Germany. Terry Cyprian is helping with a project centring on the Cathedral in which a group of French and English students try in various ways to interpret the spiritual meaning of the buildings to young people who visit. There are thirty thousand people passing through the Cathedral each day at the height of the summer and though the building is magnificent and looking better than ever since the Quire has been restored and cleaned, the casual visitor may easily miss the true glory. The Friary has had a fair number of visitors also, including many from overseas—from Australia for instance : Bob and Margaret Butters, Noel Hanby, Jan Roberts, Grace Oliver and Gladys Wicks. People usually find Canterbury a great inspiration and those who know the Society are glad to find us there.

The autumn programme in the house, as well as from it, looks fairly full, with Bernard conducting various retreats, courses and a mission, Giles away on a number of engagements and Andrew continuing with his various weekly youth clubs. John-Baptist has been able to move into greater solitude in a house near to Greyfriars but the brothers see him at least weekly and feel very much at one with him in what he is doing.

From Plaistow, Brother Victor writes :

The old house has certainly been buzzing over the last few months with a kaleidoscope of visitors and groups using the place. The Society have used us for meetings of Guardians and priest-brothers, and the local area for clergy meetings and lay training courses, and we are glad that we can be of service in this way. Last year saw a forty-six per cent increase in the number of meals produced, which gives some idea of the development in this area.

Our highlight of the summer was undoubtedly the 'Tea in the Garden' in June when Noele Gordon, the star of 'Crossroads', who was born in Newham, was our main guest. Despite the unseasonal weather, over two hundred and fifty people, mainly local, came, and we had a very pleasant afternoon.

A rather surprising 'first' this year was a brother coming here for retreat. Brother Edgar asked if he could come, and it seemed such a challenge we could not refuse. It would not have been so bad, but the local Baptists are putting up some flats for elderly people the other side of our garden, and they decided to start work the day Edgar arrived, poor man.

Brother Dominic Christopher has made a welcome addition to the family, and, as well as assisting Brother Michael, he hopes to continue his work with students, this time with the North East London Polytechnic.

From Alnmouth, Brother Derek writes :

A group of brothers caused a slight sensation when they recently went on visit to the R.A.F. station at Boulmer, near Alnmouth. They were shown around the fascinating Air Traffic Control section and then visited the helicopter unit, which does rescue work from the North Sea coast across to the Lake District. In both cases, the R.A.F. personnel seemed as interested in the brothers as they in the R.A.F. and the brothers found great friendliness.

The Friary is gradually getting a new look as re-decorating proceeds. First the hall—newly painted in lemon yellow—then various guest rooms, and as time allows, more will follow.

Guest numbers seem well up this year, with many interesting groups. A youth course from S. Albans diocese, a group from a community home at Towcester, have been only two of many, and the brothers look forward to providing a retreat for the O.H.P. novices at Whitby in September and a weekend group of youth from Newcastle Cathedral in November, to choose only two more.

There is growing contact between the Friary and the Third Order in the area. There is the Third Order Families Camp again in August at Lesbury and then the Third Order Families Day on the Feast of the Stigmata at the Friary, with a Mid-

day Eucharist and an afternoon programme leading through to Solemn Evensong at 6.00 p.m.

An article from one of the brothers now appears each month in the local Alnmouth and Lesbury parish magazine, one of several small signs of growing closeness recently with the village and its life.

From Liverpool, David Stevens writes :

Brothers Harry and Cuthbert continue their very good but exacting work at Thingwall Hall. Harry is also busy as sub-warden for Companions. Dominic Christopher has left us after a very valuable ministry working as a Chaplain at S. Katherine's Teacher Training College. Richard Alan is settling in well. At the moment, he is working as secretary/bursar for the Industrial Mission, as well as working part-time with the social services unit for the single homeless. He also has an excellent ministry with the wayfarers. The brothers take it in turn to cook, but whilst in theory each brother gives an equal amount of time to cooking quite clearly some cooks are more equal than others.

It's worth adding to David's report that he himself is preparing to hand over his work as Senior Industrial Chaplain to his successor, The Reverend Bert Galloway from Teesside Industrial Mission ; in between times, David fishes, climbs, makes wines and gardens : he expects to leave the Friary in mid-October.

From Newcastle-under-Lyme, Sister Jannafer writes :

Youth groups have visited the house and clergy group meetings, deanery and clergy retreats are planned for later in the year, so the house is becoming quite well known in the area, and certainly well used. The plan is to have an open day on 20 August, so we are hoping for fine weather ! Only having two sisters in the house means that frequently there is only one sister present with the other away on engagements. However, the wayfarers seem to have discovered where we are and that there is always someone at home—on Easter Monday nine turned up for sandwiches and a cup of tea and a chat.

From Glasshampton, Brother Alban writes :

Daniel told us about the life of the Community in the Solomon Islands in May, and Dom Ignatio about the Carthusians. Father Victor Yardi also visited us from the Brotherhood of the Epiphany in Calcutta, and James Anthony talked to us about Kiwanda.

The community retreat was conducted by our tertiary, the Reverend John Hall-Matthews, who appeared to have very much enjoyed a chance of sharing in our life for a short period.

Brother Andrew David disappeared to Shepherd's Law in late June but is expected to return in late September, after helping Harold with the building of the Hermitage and sharing in the life of prayer. Brother John has settled in happily with the garden and shows no sign of going on the retired list. He went with the novices on a visit to the community at Malvern Link and had the pleasure of meeting again a sister he had not met for over twenty years !

Bishop Bill Lash visited us again to give his course of lectures on Eastern Spirituality. His presence in the house was most valued. Brother Thaddaeus paid his first visit to the house since he was here as a novice, to share something of his ideas and hopes.

From Birmingham, Brother Arnold writes :

It is nine months now since we moved into the house, and I would like to thank all those who have helped us, especially those who provided pies and puddings, helped clean the house and presented us with a table-tennis table top. All these things have helped tremendously in keeping the house ticking over.

Former residents who return are evidently impressed with the change though they seem to retain a sort of affection for the old house. Probably because in the old house we lived in close quarters, whereas here, everyone has a room and consequently greater privacy. One day, five former residents dropped in at different times to have a meal or to join in at table-tennis. In this way, we are building up an ever-widening circle of friends—not forgetting their families, happily on the increase.

If anyone has a dartboard, jigsaws, or any recreational games they don't use, the house would be very glad of them. Also any light reading matter would be appreciated, to help build up a library for the residents.

Obviously, the most interesting part of the work must remain confidential.

For the Community of S. Francis, Sister Teresa writes :

It is expected that Sister Jannafer will be going to the house in Wales in the autumn to join Gabriel and the brothers, in view of the fact that Gwenfryd's work of acting chaplain of Bangor University keeps her away from the house for long periods.

Lynda Mary will therefore be going to Newcastle-under-Lyme to be with Eileen Mary. Both Eileen and Hilary were elected to profession in first vows by the recent C.S.F. Provincial Chapter, and the date it is hoped to have the ceremony is 19 December.

From Belfast, Brother Colin Wilfred writes :

At the beginning of May the brothers moved house. Readers will know what that simple statement involves ! We were very much helped by friends of the community and by the loan of Brother Alistair and Roger Reader and Nigel Stafford, two ordinands who have been living with the community. They put in a lot of hard work in the decorating, cleaning and setting up of the new friary. The friary consists of two semi-detached houses put together, which are rented from the Northern Ireland Housing Executive who did the structural work and repairs to them. There is a great deal more room, including a permanent chapel, which makes all kinds of group meetings, etc., possible which we were not able to do in the old houses in Morpeth Street which are now awaiting demolition as part of a general clearance of the whole area.

Where you live in Belfast, of course, has social, religious and political implications and strangers are usually keen to know where you come from as a means of ' pigeon-

holding ' a new acquaintance. The brothers' former home was in a solidly working-class Protestant area, The Shankill, close to the ' Peace-line ' and the neighbouring solidly working-class Catholic area, The Falls Road. Our new address is in a road which has been ' mixed ' and it is a nice piece of symbolism that what we live in as one house was formerly occupied by a Catholic family in one half and a Protestant family in the other half. The three neighbouring streets are strongly Protestant and beyond them lies the strongly Catholic area of the Ardoyne. We have had a warm welcome on all sides and as ever as Franciscans it's humbling to receive so much kindness, friendship and goodwill.

The parish we are now living in, Holy Trinity, we already had connections with through Brother Timothy Peter who after working a short time as part-time curate was taken ill with heart trouble. Because of complications, this eventually meant a stay in hospital of five months. I'm glad to say he is now home after a very successful operation and is visibly gaining strength daily. He keeps us well-informed about the Pacific Province after the years he has spent in Papua New Guinea and the Solomons. This reminder of the blessing of being a world-wide community is a constant help in correcting the temptation because of ' the troubles ' to think that the world begins and ends with part of an island in the Irish Sea, however serious and tragic those troubles are.

As has been said so often, it is vital for people outside Northern Ireland to realise that normal life does go on most of the time and that most people here do desire to live at peace with one another. The difficulty lies not in the desire for peace but in the conditions people feel are necessary for that peace to be established. Many of those conditions remain seemingly irreconcilable. But as christians and Franciscans we remain committed to that ' ministry of reconciliation ' which gives us a reason for being here at all.

There will be all the more reason for us remaining here, the more indigenous the community becomes. This is true already of the Companions and Tertiaries, several of whom live near our new house. But the First Order took another step forward on 18 June when Brother David Jardine made his First Profession. David's home is in Belfast and he has served both as a curate in the diocese and as an assistant chaplain at Queens University. These and other local connections were well represented at the Profession Eucharist. He is at present working with a parish and at the Crumlin Road Jail, and with young people in the diocese.

There continue to be enquiries about joining the First Order and hopefully a couple of men will try their vocations in the autumn, and while it is unwise to count chickens before they're hatched it does look as if the good Lord does not entirely disapprove of our presence here. Certainly, we have had much cause to be thankful to him in the last few months.

The Chronicle Editor would be grateful to receive any news items about Tertiaries and Companions, that might be worthy of publication. They should be addressed to him at the Plaistow Friary.

The Provincial Chapter at the end of April **PACIFIC PROVINCE** was longer and more exhausting than any has been for a long time. It was fruitful in openness and fullness of discussion and it made some decisions which are important and some which were painful.

Five brothers were elected to make their life profession (Joseph David, Francis Damian, Leo Anthony, Randolph and Comins Romano) and Hilarion was elected to make his simple profession. One brother in life vows was secularised and one brother in simple vows was not elected and has since left us. On Ascension Day four novices were clothed at Alangaula—Colin Peter, Henry Codrington, Simon Barclay, and Francis Joses and on 11 June Colin James was clothed at Auckland. At the time of writing (30 May) the novitiate in Papua New Guinea has been reduced to one, though there are some aspirants in the offing there, as there is one also in Australia.

The Chapter decided that John Charles should not hold two offices and he resigned as Guardian of Brookfield. Rodney was elected to succeed him at Brookfield and Reginald was elected Guardian in New Zealand. Consent was given to the request that Alan Barnabas should be Chaplain to the Third Order in Australia and he will combine with this the task of Warden to the Companions in Australia. Chapter consented to the following appointments by the Minister Provincial : William to be Novice Guardian in Australia ; Alfred to be Novice Guardian for the Papua New Guinea and Solomon Island Custodies ; Randolph to be Assistant Novice Guardian at Alangaula (but he is to return to Honiara in 1978) ; and Henry to be Novice Tutor at Brookfield.

Chapter moved to a genuine corporate sharing of responsibility and decision-making which was largely made possible by Rodney's admirable report on house assessments. In order to consolidate our limited resources in Papua New Guinea it was decided *temporarily* to 'phase out' our commitment in Port Moresby and John Charles will visit Papua New Guinea in June to explore with all concerned how this may best be done. Geoffrey Leonard and Francis have been transferred to Honiara.

At Alangaula a family life is being built up which is Melanesian from the outset and we hope that, after a number of setbacks and disappointments at Haruro the same thing will happen there under Philip's leadership. Pray for this most earnestly, please. Simon Peter and Leslie will return to Brookfield this year.

The provincial finances were a cause of serious concern to Chapter for on their limited resources depend the support of Haruro, Alangaula and Patteson House. Pray that these vital needs may be met. Serious consideration was given to novice formation, the formation of those in junior profession, the evaluation of the life and work of our houses, and practical steps have been taken as a result of each of these discussions.

The Minister was asked to explore the opening of a new house elsewhere in Australia and we are committed to a second house in New Zealand, which will be quieter than Glen Innes and the base for our novice training in New Zealand, as soon as numbers will permit it.

The Minister has taken retreats for the brothers in Papua New Guinea, the Solomons and New Zealand. From 1979, Brother Brian is to be set free to develop the life of prayer to which we believe he is called. Please pray that the right place for that beginning may be found.

The Second Order at Stroud, despite difficulties about buildings, is securely planted in Australia and for that we praise God. The maintenance of a regular chaplaincy from Brookfield to the sisters, six hundred miles away, is costly to the brothers and to the Brookfield custody but we believe our fidelity in this sacrifice as in the release of Brian for his special vocation within our family will lead to a rich blessing for all of us.

The Third Order continues to grow steadily in Australia and New Zealand, both of which hope to become separate T.O. Provinces and there is a beginning of indigenous vocations in the Islands.

In all our First Order houses there is generally a good spirit and much to encourage us as God takes our folly and weakness and uses it to his glory.

June in the American Province has been
AMERICAN PROVINCE a month of great events. Brother Joel was ordained priest on 11 June. The brothers and sisters in San Francisco all pulled together to make it a great day for Joel and his family.

The following Saturday was the Annual Franciscan Festival at Little Portion, a hot humid day but radiant with Franciscan joy. About two hundred friends of the community joined us for the Mass, picnic, and games. Brother Kenneth Michael gave the gathering a sneek preview of his Polish Cultural Exchange.

Kenneth Michael will be spending the month of August in Poland and doing a musical presentation of light and classical music. This exchange programme grew out of a visit from a Polish Mime Troupe who visited our area last summer, and who worshipped with us at the Sunday Eucharist.

July saw our Yonkers Brothers involved with LIFT (Local Involvement in Fun and Training). Some one hundred children were enrolled in the program. It was a busy but very rewarding time. Brother John George took up the position as friar in charge, with him are Brothers Kenneth Michael, Matthew David, William Edward, Cyril Stephen, and come September, Brother Gabriel.

Brother Daniel from the Pacific Province visited Little Portion for a few days in July. Daniel and Luke recalled the 'good old days' at Hilfield. It was good to have him here.

The election of a new Mother took place on 24 May, Mother Mary Ursula was elected. We feel she will give good leadership to this enclosed convent. Sister Mary Catherine the ex-mother, will act as Vicaress. Please pray for the Poor Clares at Maryhill, Freeland and Stroud.

All is well with C.S.F. in San Francisco. Brother Luke attended their Chapter which met on Trinity Sunday. In June, Sister Lucia visited the Brothers at Little Portion. Sister Ruth returned from the West Indies with many stories of Trinidad, Tobago and Barbados.

The news from Trinidad is good. A new postulant, Gopaul Krishna Larchman was received on 5 June. Brother Dominic keeps us informed of the various activities that evolve out of S. Anthony's Friary. Keep these Brothers in your prayers as they seek a suitable permanent housing.

On 29 September, we hope to clothe two novices. More details later.

Brother Paul was the conductor of the Community Retreat on Long Island, it was good to have him 'home' for a few days. Many at Little Portion had never met Paul before.

We end this chronicle with the news that Brother Allan had his life vows dispensed by Right Reverend Paul Moore, Junior, our Protector. It is always sad when someone who has spent nine years plus in community decides to go. We wish Allan well in his new life.

Pray for us all as we do for you.

Growing Together



' GOD is working his purpose out as year succeeds to year ' we blithely sing, but in many voices there is more than a note of doubt that the Glory of God is actually to be discerned in places of disturbance across the globe or in the cities of our land. We speak of a creator God who continues to act in history : we sing that we work with Him to bring about the brotherhood of all mankind. In fact we often go the way of the world, decrying change and despairing of our own capacity to recapture a romantically golden past. Here in Birmingham, where ' You can always tell a Brummie by the shamrock in his turban ', there is a popular assumption that God either lost interest in his creation or ran out of energy about the time that James Watt invented the steam engine. That view will not do for us ! If we pay more than lip-service to the beliefs that God still acts, and that he seeks to disclose his Glory through men and women discovering how to live and grow together, then it is in ' big, brash, bold Brum ' and similar cities of our increasingly multi-racial land that God's purposes are to be disclosed. Such city situations are decisive for human discovery : great places for growth.

As Chaplain for Community Relations in the Diocese of Birmingham I remain committed to the view that the increasing ethnic mix of our society is not so much a problem as an opportunity for growth, but I am sharply aware of forces which hinder growth and the discomfort of our growing pains. Among the various pains which have been experienced by different groups in our multi-cultural society there are three which I find particularly noticeable at present.

First there is the pain of frustration felt by the younger generation of Blacks, many of whom are unemployed and alienated from society and its institutions. A recent British Council of Churches document, *The New Black Presence in Britain*, speaks at length of this feature of the community relations scene and, while it makes hard reading, it is an important piece of testimony and well worth consideration. It is never easy to stand in another man's shoes and it is even more difficult for us (even though we associate ourselves with the Franciscan way) when the feet of the other are young, black and poor. The pain of many young Black people is that they are unwanted ; that little is expected of them by way of attainment or contribution to society ; that they have no place they can really call their own. We may not

be able to share these feelings, we may feel that they are without a reasoned base, but we need to acknowledge that they are the actual feelings of actual men and women and that they will determine the future thinking and action of a group of Black Britons whose human rights are set nowhere but within their citizenship of this land. The Dutch train hi-jack and the action of young South Mollucans has shown what twenty-five years of mounting frustration and cultural isolation can produce. When growth is hindered there is anguish, violence and death.

Then there is fear. Change and novelty usually carry an element of fear and, as with a normal child's fear of flame, that is itself a valuable device for safety and protection. About such fear we need have no fear ! But other fears exist. As I move round Birmingham today I meet Asians who fear that their security is being threatened by proposals set out in the recent Government Green Paper on Nationality. There is general agreement that our legislation regarding citizenship and nationality needs reform ; there is a strong body of opinion that our immigration laws need further amendment if abuses are to be overcome. What we must require of the Home Office is that these two related but distinct features are not confused and that there is no legislation which provides for two classes of British Citizen : one in a securely fastened first-class carriage and the other in a second-class carriage with a loose door. Or what of fear which is fed by prejudice ; which is allowed to gain control of our minds even though it is untested by experience ; which is fanned by fanatics whose commitment to a narrow cause has blinded them to truth ? Racist movements like the National Front do not indulge in sporadic tactics which might hinder the development of a multi-racial society, they are seriously engaged in mounting a strategy for removing all coloured people from our shores and securing a Britain which is White and—according to their poor logic—Pure ! Fear lies at the root of the racist movements and it is the fear of ordinary citizens which is fostered by the inhuman and often obscene posters and pamphlets which they publish. In recent months a growing number of Church leaders and Christian Councils have spoken out against the National Front, stating that Christians must reject racism and assert the fundamental equality of all men before God. So far so good, but we must also condemn these fear-inspired and fear-arousing movements because they are essentially totalitarian in their political ideology and want, not only to rid our land of those they are pleased

to call 'vermin', but to overthrow our cherished and hard-won processes of democratic government.

Finally—and characteristic of large parts of the White community—is a failure to accept that the past is past and that people are people. Those whose findings are set out in the B.C.C. report mentioned above were not content to speak only of Black pain. They went on to speak of what I call *The Old White Presence in Britain* and to spell out some of the pain which we produce by the way we have ordered our society and the way in which we see ourselves. It is not only in regard to the growth of a multi-racial society that we are hindered by nostalgia and a great regret that the past has gone. Our industrial performance and our economic growth are hindered by a similar failure to reach out for adventurous investment and creative planning which crosses social barriers and sets sectional interests and privilege aside. We have inherited a sense of superiority, a stance of 'greatness' which it is hard to relinquish, but we are not without precedent. In her Jubilee Day speech the Queen, speaking of the concept of Commonwealth, said that she had seen 'the last great phase of the transformation of the Empire into Commonwealth and the transformation of the Crown from an emblem of dominion into a symbol of free and voluntary association'. If we could make that transformation the basis of our day-to-day relationships, we might discover how to accept people for their own worth; learn the lessons of equal sharing and realise the riches of a multi-cultural community.

I have spoken of some of the growing pains which are experienced as we move against the forces which hinder our growth towards the realisation of God's purposes in the modern world. I have been speaking to fellow-Christians and so I want to go on to say something about the particular contribution towards growth which the Christian community might make.

There is our own small share, together with those whose motivation and source of inspiration is often different from our own, in caring for those who stand in particular need through discrimination or disadvantage. Such care will be directed towards individuals, families or minority groups whose situation of weakness can be relieved by the resources and strengths at our command. An example of disadvantage is the lack of skill in the use of English prevalent among housewives of Asian origin. Such a lack creates a practical difficulty when shopping or visiting the doctor and hinders communication with children whose

vigorous multi-racial community. The doctrine of the Trinity is itself about the One and the Many: the working out of the Church's relation to the world in Eucharistic practice is about maintaining the Faith and, at the same time, moving into and within the structures of secular society. Here are our distinctive paradigms of community. Here is the central core of a distinctively Christian discourse. Here is our contribution to the continuing discovery of where and how, in the disrupting changes and disturbing features of Birmingham, England, or Birmingham, Alabama, 'God is working his purpose out and the time is drawing near'.

BIRMINGHAM.

JONATHAN YOUNG,
Bishop's Chaplain for Community Relations.

Cancer and the Role of the Nurse



THIS short article discusses the particular role of the professional nurse in relation to cancer in the community and attempts to show how she can and should participate by contributing her own area of expertise within the caring team. Health care cannot be a matter for the professionals alone, nor is nursing care the prerogative of the nursing profession, but as a community we share the burden of caring for our sick members, and the responsibility for creating the environment in which we live and which we will leave to future generations. Every woman sooner or later needs to provide nursing care and indeed few men will now avoid this experience as increasingly the traditional roles of the sexes in family life are merged.

The role of the nurse is a constantly changing one. Florence Nightingale knew exactly what she thought the nurse should do and much of what she wrote cannot be bettered but others since have tried to define the role more succinctly. In 1966 Virginia Henderson said 'the unique function of the nurse is to assist the individual, sick or well, in the performance of those activities contributing to health or its recovery (or to a peaceful death) that he would perform unaided if he

What can be said of Scripture can also be said of insights developed later within the life of the Christian church. The doctrine of the Trinity emerged after centuries of debate and in it we have our most distinctive symbol of all. It is no longer popular to make much of mathematical formulations which disclose the splendour of Godhead but in our talk of One and Three we have an insight about relationships which has tremendous potential for our understanding of community. Each of us knows the need to be apart from others : each of us knows as equal need to be a part with others. What is true of each person is also true of the varied associations and groupings which make up the melting pot of metropolitan areas and result in what we rightly call a pluralistic society. The cry that we have lost our experience and sense of community is often justified, but an adequate description of what is basic to a community is rarely offered. It seems to me that in our talk of the Trinity, as in our eucharistic practice, we have an experience of community which we need to recognise and share with others. I am not meaning that we shall call others to subscribe to the Athanasian Creed or that we shall say that it is only at the Parish Communion that a real experience of community can be gained. What I want to assert is that our particular insights within the Christian church provide us with experience about the true nature of community which we can convey to others and which provide an important element in the development of a distinctive Christian discourse. There are other treasures which we can bring from our tradition and spill out in the city as a contribution for growth but it is our understanding of community which is perhaps the most valuable and so I shall try to develop that idea in the concluding paragraph.

This article is entitled *Growing Together*, and that is a deliberately ambiguous phrase. Much talk about community relations has been centred round an idea of integration and many have meant by that term the absorption of newly arrived cultures into the established patterns of White society. By now the majority of people closely associated with community relations reject those earlier ideas of integration, and 'growing together' is seen as a goal which will include both the maintenance of distinctive cultural patterns and a move towards the realisation of equality in those areas of public life which involve us all. It is this new instance of the age-old conundrum of the One and the Many which lies at the heart of our pluralistic society, an acknowledgement of which is vital for the growth of a healthy and

vigorous multi-racial community. The doctrine of the Trinity is itself about the One and the Many: the working out of the Church's relation to the world in Eucharistic practice is about maintaining the Faith and, at the same time, moving into and within the structures of secular society. Here are our distinctive paradigms of community. Here is the central core of a distinctively Christian discourse. Here is our contribution to the continuing discovery of where and how, in the disrupting changes and disturbing features of Birmingham, England, or Birmingham, Alabama, 'God is working his purpose out and the time is drawing near'.

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The role of the nurse is a constantly changing one. Florence Nightingale knew exactly what she thought the nurse should do and much of what she wrote cannot be bettered but others since have tried to define the role more succinctly. In 1966 Virginia Henderson said 'the unique function of the nurse is to assist the individual, sick or well, in the performance of those activities contributing to health or its recovery (or to a peaceful death) that he would perform unaided if he

had the necessary strength, will or knowledge. And to do this in such a way as to help him gain independence as rapidly as possible'. Miss D. Orem, an American nurse, said in 1971 'Nursing practice is the process of one person (the nurse) giving direct help to another person (the patient) when that person is wholly or partly unable to help himself in the accomplishment of his own daily health related care', hence nursing is helping, caring, facilitating, carrying out treatments, rehabilitating, encouraging, supporting and by implication, teaching, interpreting (including formal health education), leading people towards their own informed decisions on the principles of healthy living and towards taking their own responsibility for self help whilst enlisting the stronger to help the weaker.

Since Florence Nightingale's days the continuum has moved from an emphasis on caring in its narrow sense towards the nurse's increasing participation in the field of prevention. Today, alongside advances in curative medicine and surgery there is an increasing recognition that prevention needs greater attention and that environmental factors predisposing towards disease need more study. Attention has recently been drawn to this by Professor McKeown's study of the role of medicine and more specifically in relation to cancer by the work of Sir Richard Doll.

The nurse in the forefront of prevention is the health visitor working within the general practice team although others in the team have a part to play. The health visitor has individual contact with families, particularly those with young children and with groups, e.g. in schools, clinics, mothers' clubs and further education classes. It is important that she should be aware of current thinking and should keep up-to-date with journals and in discussion with doctors and colleagues. The general health education activities of the health visitor are directed towards healthy living, particularly in relation to child care and family life. She has a unique opportunity as visitor to the home to relate her advice to particular needs, for example improved general hygiene or the provision of a balanced nourishing diet for a family with a low income. The dangers of smoking are well documented and the health visitors can offer factual evidence to those who may be unsure of whether to make the effort to give this habit up, but people must make up their own minds about their smoking and drinking habits and any other excesses although, where possible, their decision must be made in the awareness of current knowledge of the risks involved.

Specific advice is made available to certain groups, for example those for whom the cervical smear is important and this will constantly be refined as more knowledge is available as towards which groups of women we should direct the energies of health visitors. With regard to breast cancer, projects to establish the feasibility of mass screening, including the use of mammography are still being evaluated but a national campaign would be very expensive and could not be made available for a long time even if it were decided to be desirable. A recent study in Finland has suggested that the public might be educated towards effective self examination techniques. The outcome will be for doctors to decide but implementation of such a scheme would involve nursing personnel both in explaining it and teaching the public and in running the necessary clinics.

Much more could be done for middle-aged women to assist their understanding of the menopause, a time of life which is commonly blamed for all menstrual and nervous disabilities between the ages of thirty-six and sixty. What can a woman expect and what should lead her to ask for advice? The availability of a health visitor or nurse in a health centre, or visiting a child or older person in the home, leads to questions and individual discussion which are very much a part of the role of every community nurse. Leading on from this there is the fear of the public about attending hospital for certain tests and x-rays and the nature of major operations. Hysterectomy is one operation which is frequently performed for a variety of reasons other than cancer but causes much fear in many women's minds which they may not confide to their general practitioner but may bring forward informally to the nurse who makes time to listen.

Alongside the primary health care team we must not forget the occupational health nurse, alas, outside the National Health Service, but having an important part to play she must be aware of the various health hazards to the worker in industry. Particular emphasis in her training is laid upon preventive work and she must be vigilant in persuading workers to observe safety rules.

For the nurse in hospital her technical functions are paramount, the ward sister having the prime role in co-ordinating the patient's day and deploying a team of staff of varying skills and levels of ability so that each is used to her fullest potential and that prescribed treatments and nursing techniques are carried out efficiently. But the level of the caring function relates closely to the number of staff on duty and to

the mix of patients in the ward. Ideally the aim should be for nursing to be patient-orientated, i.e. that a nurse or small nursing team should relate to a group of patients and carry out all nursing tasks related to that group. These duties should include observation, active treatment, attention to all personal needs and should allow time for the nurse to get to know the patients and talk to them. This is an ideal which has rarely been achieved in acute wards, and is becoming less possible as medical policies on treatment and length of stay have increased the patient turnover and changed the mix of patients on the ward, so that now there are very few who do not need a great deal of skilled nursing attention. The result therefore on a busy ward must be that a programme is drawn up in relation to tasks to be done rather than patients to be nursed. Many Sisters find the equation of these two aspects of treatment and care an almost impossible task ; this is why nurses so often stress that they should be relieved of non-nursing duties where, by taking on more procedures now carried out by doctors or by standing in in the absence of domestic or housekeeping services, the caring side of their work has to be pushed aside.

In the surgical ward a number of traumatic operations are carried out for cancer and after every operation there are to be expected both physical and emotional effects. Certain patients come in pre-operatively for tests and the nature of these along with the nature of the operation will be explained by the surgeon. Nurses are aware, though, that however carefully this is done many patients do not fully apprehend what has been said and realise the importance of backing up the doctor's explanations. The ward sister is particularly involved in reinforcing these as she makes her regular personal visit to each patient allowing him time to express his doubts and fears and answering his questions however trivial they may seem. She must also ensure that all aspects have been fully covered, e.g. that the patient will wake up in the recovery room and might expect to have an intravenous drip or be immobilised in some way. In a hospital ward there is much talk among the patients and nursing staff must be alert to the possible effects of ill-informed gossip on a nervous patient.

Post-operatively the patient needs the presence of a calm, efficient nurse who deals with surgical dressings, the intravenous drip and drug therapy confidently. The nurse supervises his diet and encourages the patient to drink ensuring that bladder and bowels function normally. She also attends to pressure areas of patients in bed for any time but

far more frequently nowadays early ambulation is encouraged. However extensive the operation, the patient is usually out of bed from the first or second day to prevent complications resulting from venous thrombosis. This early ambulation is naturally resisted by patients who are fearful about strain on their stitches or that movement will cause pain. Encouraging the patient and sometimes his relatives to accept this is an important part of the nurse's skill in the early post-operative stages. Nurses too have had to adapt from an emphasis on nursing the patient in bed for his immediate comfort, towards positive rehabilitation. Patients undergoing different operations need special preparation and encouragement, for example mastectomy. Here the patient may go to theatre for a biopsy of a lump which is followed immediately by the full operation if this is found to be cancerous. Whatever care is taken some will find their awakening a deep emotional shock. There is less pain involved now in the operation most commonly performed and good nursing will ensure early arm movement and ambulation so that the patient soon feels physically able to cope. Emotionally, however, the patients will react in different ways and the good nurse will observe her patient and be aware of her needs, helping relatives to understand the problems she is facing and enlisting their help in overcoming these. Some patients appreciate the help of another who has undergone a similar operation and, while all need much nursing support and encouragement in the early stages, some need to be followed up by a district nursing sister who will advise and help them on their return home, especially if they are elderly or otherwise infirm. When care is to be continued by the district nursing sister, the ward sister should have been in close contact with her in advance of the patient's discharge from hospital, so that the necessary equipment can be got ready and the home adapted if required for the patient's return. The district nurse needs to have full information on the extent of the operation, and other treatment, so that she can carry out or supervise further treatment necessary and encourage the patient to return to hospital for examination or to undergo radiotherapy or further drug therapy which may be ordered.

In some instances, however, treatment cannot lead to a permanent cure although it may be palliative for a time and as deterioration takes place the caring and supportive roles of the nurse become uppermost. The Briggs Report described nursing as the major caring profession. Of the relationship between doctors and nurses it said ' . . . the roles

of doctor and nurse . . . are complementary' and 'on particular occasions their roles may be interchangeable' and again 'in situations where the curing function (as distinct from the caring function) is subordinate or non-existent . . . the role of the nurse is central'. In addition to this overlap in professional expertise, the Report drew attention to the overlap with the non-professional or lay contribution to caring. 'Most nursing in society is carried out within the family by non-professionals—by relatives and friends'. We speak not only of 'caring professions' but the 'caring community'. Thus a team consisting of doctor, nurse and others including relatives should assess together the needs and problems involved in caring for an individual and together reach decisions about their optimum solution and the contribution best made by different members of the team.

In long-term and terminal cases the balance between medicine and nursing may change gradually, nursing assuming increasing importance as medical treatment can do less. Indeed, where treatment fails nursing need not fail and a case ending in death can be a nursing triumph. This is a privileged position for nursing. The nursing strategy is aimed towards maintaining independence for the patient as long as possible and providing for his comfort. Pain relief is in many terminal cases the major medical contribution and nurses will see among their most important tasks the observations of changing symptoms and assessment of the patient's pain threshold. Because of the importance of the caring role there has been a development of specialised units of which S. Christopher's Hospice has become famous. They provide for a type of care which is difficult to achieve in a busy hospital ward if the illness is likely to be prolonged. These centres of excellence have high staffing ratios and involve the family closely in the care of the patient.

The decision of where the patient should be nursed should take into account the desire of the patient and family although frequently this cannot be achieved. Approximately forty per cent of all patients die at home, many of these being cancer cases. Miss Lisbeth Hockey, a nurse who has been concerned with many studies on home nursing care gives three reasons why a decision is made for terminal nursing at home, viz: deliberate choice; apparent ready acceptance of professional suggestion; or those with no choice at all. She sees the role of the family as most important and stresses that no guilt should be felt if hospital is decided upon. Miss Hockey pleads for care and

support of terminal cases to be individualised not routinised and tackles the question of what she terms the 'conspiracy of silence' which she argues is unfair to the patient and likely to undermine the confidence of other members of the family in their family doctor. A team approach is seen to be essential in deciding who is the best person to speak to the patient and what answer should be given to direct questions from the patient.

Unfortunately we cannot be sanguine that the team approach is always fully operative for the care of the patient being nursed at home. I was disturbed to read recently in the nursing press a case history written by a student nurse during her period of community nursing experience, in which she described nine months in the life of a cancer patient being nursed at home by his sister, during which time the support provided seemed to the student to be quite inadequate. The general practitioner's visits were hasty and became less and less frequent and the nurse in charge had no direct contact with the doctor at all, all drugs and equipment being ordered over the phone from the patient's house. The patient's pain seemed to be insufficiently controlled and the student felt helpless in the face of the apparently hopeless situation.

The district nursing sister must take responsibility for the assessment of the total nursing needs of the patient at home, discussing with his family the other support they may need. A number of statutory social services are available and in addition financial and other help in kind may be obtained from voluntary bodies including a night nurse through the Marie Curie Memorial Foundation to relieve the family at least for a few nights each week. Strain on a devoted relative can be very great and it is not always easy to persuade a wife or mother that she should accept help, and that others may be trusted to take over the nursing for periods sufficient to allow her to have some undisturbed sleep, or go out for a short time during the day. It is important for someone helping in this way, whether or not she has nursing experience, to be prepared to listen to the relative and carry out any necessary tasks for the patient in the way she, the relative, has learnt to be the easiest for the patient. The home help service is invaluable as a support for families nursing their sick at home but we should also explore ways in which volunteers can be used more fully to fill in gaps in the home care

situation. At the death of a patient the work of the caring team should not cease but the most appropriate member of the nursing team should be prepared to visit the bereaved family according to its need.

In such a short article one can only give a broad view of the involvement of nurses in the field of cancer nursing. I have referred to their role in health education and screening techniques ; the key role of the ward sister co-ordinating the skills of her specialised team ; the role of the nurse participating with other professionals in the rehabilitation of patients following traumatic operations ; and lastly, the nurse in hospice or the home fulfilling her caring role. I began by stressing the importance of shared responsibility for our sick members and I am sure that nurses are only too well aware that neither they nor any other professional group can carry out their function without participative support from others.

CUDDINGTON.

MARGARET LINDARS,
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The Probation Service and the Public



EARLIER this year an experienced London probation officer called Geoffrey Parkinson was suspended from duty after he had written an article in *New Society* in which he described his negotiations with his criminal clients. Over twenty years of working experience had

led him to the belief that, if he was to achieve the best he could both for Society and for the individuals with whom he worked, it often was pointless to preach conventional morality to people who had spent years of their lives rejecting Society's values. For example, he had dared to suggest that, if a man had decided to live by dishonesty (and there is plenty of evidence in some people's lives that they do decide on such a course) then to defraud the Post Office would be preferable to a repetition of knocking someone over the head to rob. This advice arose from his belief that violence is the most serious aspect of crime today and that often it is unrealistic to say 'go away and sin no more' to a person who has an obvious intention of continuing to offend.

On the whole the reaction of the press was sensitive to the essential problem disclosed in the article but the reaction of the Authorities was one of horror. Not only were Geoffrey Parkinson's views regarded as collusion with criminals, but public disclosure of them underlined the fact that often the probation officer is incapable of reforming his clients so that they will lead, in the words of each probation order, 'honest and industrious lives'.

In the days when a probation officer spent much of his time supervising naughty children, it was reasonable for the public to expect that the influence brought to bear through a Probation Order often would be conclusive; but today the case is altered. Probation is no longer reserved for first offenders or for those who obviously will be able to make good use of contact with a probation officer, even if he has the time to form relationships with all his clients. For, besides their traditional job of supervising those on probation, Probation Officers are expected to carry out an ever increasing range of duties. They offer contact during sentence and after release to any prisoner who requests voluntary after-care; they supervise young people released on licence from Detention Centres and Borstals; they are responsible for those coming back into the community on parole or, in the case of murderers, on licence for life. Much of their time is spent preparing

social enquiry reports to assist the court in making appropriate decisions when sentencing. They also undertake matrimonial counselling and carry out detailed enquiries on children in divorce and adoption proceedings. They staff the welfare departments of all prisons. They work with many disturbed and alienated people, recidivists and those who are described as having 'gross personality disorders', alcoholics and drug addicts, schizophrenics and those who have hit the bottom. It is true that the principal need of some is to talk out their problems and obtain guidance and in such cases a great deal may be achieved but much of the work is with people who rightly can be described as 'damaged'. Human damage is very hard to repair and our society does little to assist the healing process. How far can probation officers succeed in their aim of assisting those in such a state ?

My own experience in the Inner London Service is a comparatively short one and in that it largely has been spent working with homeless people in the area around Piccadilly Circus and Covent Garden, it is not typical. But I suspect that some of the same fundamental problems exist in all localities and also that our local common lodging houses, meth. drinkers, runaway juveniles and teenage prostitutes would have been familiar to the first Court Missionary appointed to work in the same area in 1876. The Court Missionary, who had no official status until the Probation of Offenders Act 1907, simply tried to assist offenders on an individual basis and attempted to rescue them from drink and crime through the influence of his own personal commitment and religious faith. Even from the start it was realised that temperance pledges in themselves did not bring about reform, but, then as now, a great deal of practical help was necessary for those appearing in court, and the moral basis on which intervention took place was conventional to the thinking of the time.

Today there are about four hundred and fifty Probation Officers working in Inner London and there may be as many individual opinions as to what should be done and what can be done for their clients. Because Probation Officers are 'officers of the Court' as well as being social workers, some will see their first duty as the carrying out of the Court's orders while others feel that, as social workers, their first concern must be the welfare of the individual client. Where there is a definite public responsibility, as in the case of supervising parolees, there can be considerable tension between the two roles and, while it may be possible to reconcile them, most Probation Officers find them-

selves walking something of a tight rope. In Court the Probation Officer often finds himself acting as mediator, occupying the centre ground between the demands of justice and the needs of the individual. It is not always a comfortable position. Moreover, Probation Officers are given a considerable amount of freedom as to how they work with their clients and unless something goes badly wrong, they are left to get on with their work with a minimum of questions asked about their work methods.

Perhaps more questions should be asked both of probation officers and by them. The growth of social work practice undoubtedly has had some influence in assisting the realisation that criminal behaviour may be the result of damaging experiences in the past : that the child with little self-respect easily may grow up into a con-man who is impelled to deceive by a deep lack of satisfaction in himself ; that the alcoholic homosexual actually did suffer as a result of his home upbringing. In some quarters the relevance of past experience still is denied but what is even more surprising is the acceptance of the theory but the refusal to accept the natural conclusion to be drawn from it, that in working with damaged people a great deal of time and thought must be given to each individual case. At present some probation officers are asked to supervise case loads of seventy and an average case load in London is about forty-five ; yet only a small part of each working week can be spent with on-going clients. Court duty, carrying out enquiries, visits to prisons, training courses and team meetings take up the majority of the day and the time available for each individual might, if averaged out, be no more than ten minutes each week. Most probation officers do care for their clients but they do not possess a magic wand with which to assist them towards change, and in practice as much time as possible has to be spent with someone in a crisis while others may receive perfunctory contact. At worst, reporting is reduced to a kind of clocking-in which may meet the formal requirements of statutory supervision but which is unlikely to influence anyone. At its best contact continues to an extent where it can achieve growth in a relationship and the ability to give and to receive help.

The attitude of the public remains ambiguous. A large part of Society feels punitive towards criminals and regards any assistance or explanation of the causes of criminal behaviour as an attempt to let the criminal off. From the other wing, Probation Officers are attacked for hiding the worst aspects of the penal system by seeking to give it

a caring face. Political considerations of the left or the right usually ignore the needs of the individual, and probation officers are entitled to ask whether the public has any effective concern for those who break the law. A few people involve themselves as voluntary associates or prison visitors ; the W.R.V.S. helps with clothes, N.A.C.R.O. campaigns vigorously for reform. But the reality comes out when one is faced with the task of finding a job for someone about to be released from prison, or trying to secure accommodation which is not institutional and where a homeless person can have some chance of feeling at home. Few people are willing to help at that basic level.

Where a probation officer can turn to the local community, there is a real chance that something positive can be achieved ; but usually the resources are limited to after-care hostels, which cater for those who are used to living in institutions, or to agencies specialising in the employment of ex-offenders. All too frequently the client is thrown back exclusively on those whose full time job it is to care for him and many clients of the probation service have no other relationship. The danger also exists that social workers may become dependant on those they wish to help, in order to give themselves a sense of purpose, and for this reason subtly make the client dependant on the worker.

But in any healthy community the danger of dependancy on those in need should not exist, because a community's life should be self-sufficient for its members, and hopefully it will have something to offer to those outside it. In professional social work it is difficult to get away from the rarified attitude of being problem-solvers because that is what social workers are asked to be. But a community can say : ' Join in what we already are sharing and contribute to it '. The great problem for many clients of the probation service is the feeling of isolation and worthlessness and any invitation to contribute may achieve more than hours of intensive counselling and casework. The experiment of borstal boys being released to work as Community Service Volunteers is one of the few encouraging experiences in a depressing system. ' I was trusted ', ' I was needed ', ' I was accepted for what I was and not as something special '. These are the kind of comments fed back at the end of placements. They speak for themselves, which is just what the volunteers will have learnt to do.

The work of helping people to develop must be personal. There has to be some framework but frequently those carrying out the work will find that the system which controls the work is out of touch with

the reality encountered in it. It is seldom admitted that there are a great number of very damaged people who are incapable of any obvious response or improvement and, with strictly limited resources, should time and effort be invested in them? The answer can only come from an individual response and one has yet to hear the Home Office admit: 'It is not for the good that it shall do but that nothing be left undone on the margin of the impossible'.

Any solution involves the holding of an ideal and the refusal to be limited to approved moderate methods. William Temple wrote 'When people invite you to take a safe course, they always mean the same thing—that you would select some disaster which is not the worst possible and involve yourself in it. Thus you have safety against the worst which might otherwise befall you. But you can only play safe by repudiating the ideal. The pursuit of an ideal is always fraught with peril'.

There is an urgent need for both the probation service and the public to live out their ideals in attempting to care for those who offend against the law.

June, 1977.

TIM MILLER,
Probation Officer.

To Protect Children

How the N.S.P.C.C. Works



WHEN one considers the infinite variety of human tragedies and frailties encompassed within the work of the N.S.P.C.C., it is only natural that those of us who devote our lives to this great charity should sometimes feel despondent at the end of the day. Of course, we do try to preserve a kind of clinical detachment; we do try to avoid becoming emotionally involved. But no one who loves children could fail to be moved by the sickening records of depravity and abuse, the callous indifference to a child's suffering that provide, almost daily, convincing evidence that the need for the N.S.P.C.C. today is as great

as at any time in its history. The sober truth is that many children would not be alive today were it not for this Society's intervention.

Of the hundreds of children suffering from non-accidental injuries last year, many were victims of unbelievably savage assaults with a variety of weapons. Terrible injuries were caused to a baby boy who was plunged into boiling water because he had soiled his napkin and had been sick. When we found him burns covered more than twenty per cent of his body, two ribs had been broken and there was extensive bruising to his face and neck. In another case, five vicious karate blows were administered to a boy of seven months because he cried. His legs were fractured in five places. Two young brothers ran away from home because they were terrified of their father. The boys, one of whom was partially paralysed, went to live in a tumble-down chicken house. They had no money, begged food and slept on a plastic sheet 'covered in snails and insects'. A baby girl was scalded and burned after apparently being forcibly held against the handle of a solid fuel stove; another child stabbed with a pair of scissors. The list seems endless and a perpetual source of anxiety is the certainty that other children are suffering still, yet may never be brought to the notice of the Society.

Special Treatment Units

During the last few years the Society has built up a network of seven special units for the treatment of non-accidentally injured children and their parents, and they are playing an increasingly important rôle in our work to alleviate the suffering of abused children. The units are financed mainly by grants from central and local government and the Society is prepared to consider further applications from local authorities to increase their numbers if sufficient funds can be made available. The existence of the special units, however, by no means diminishes the importance of the Society's Inspectors. Many of the cases dealt with by these men and women contain none of the sensational qualities so avidly sought by the newspapers. Consequently, much of the work they do does not receive anything like the recognition it so richly deserves.

Each case is treated on its merits. Some families desperately need a 'standard setter'—a parent figure—and here the Inspectors do tremendous work over months or years, with warmth and understanding. They show the mother how to manage the home, how to keep the children and their clothes clean, how to manage their money.

The mother is encouraged to respond to her children more, to take more notice of them, to talk to them. Any improvement, if one can be made, will be very gradual ; there might well be periods of regression before any real progress is seen.

Playgroups

Early contact with other children and grown-ups outside the home is vital for a child from a deprived background. Unless he is helped and encouraged to look around him and start learning before the age of five, he may always be backward in his development. To meet this need, the N.S.P.C.C. has opened a number of playgroups in England, Wales and Northern Ireland. A playgroup will begin a child's experience of the outside world. He will learn how to play with and talk to other children. And it is also an opportunity for him to get some social training ; using the lavatory, hanging up clothes, using a knife and fork properly, and so on, which will prepare him for school. An elementary training of this kind does wonders in helping children to be accepted at school and not be labelled as ' difficult ' or ' troublesome ' from the start. Other children who come from homes which are regarded as excessively restrictive will be encouraged to let off steam in the playgroups.

Many thousands of parents come to the Society for help each year because they can see a situation developing that will cause their children, to suffer unless something is done in time. This is tremendously encouraging to all of us. Recently when a mother telephoned an Inspector asking him to call, he discovered that she was ' Jane ' whom he had known when she was a child in one of his cases years before. Her family had been living in squalid and dirty conditions and ' Jane ' had been dirty, very quiet and used as a drudge at home. Whilst trying to improve the situation the Inspector had taken an interest in ' Jane ' and encouraged her to join the Girl Guides, where she made some good friends. Now he found, when he called, that ' Jane ' had a clean and tidy home and children of her own who were obviously well cared for. When she saw the Inspector, ' Jane ' turned to her husband and said : ' Please stop worrying now. It will be all right now that Inspector T. is here '. They had, in fact, a financial problem which the Inspector was able to help them solve. ' Jane ' also took the opportunity of thanking him for his help when she was a child.

One very important way in which the N.S.P.C.C. can help people who experience stress is to offer them the chance to meet regularly in

little groups with a social worker. This form of treatment can prove beneficial in situations where mothers are isolated in their own homes for a variety of reasons and where their difficulties are reflected in their children's behaviour and the interaction of the family generally. In this way, an Inspector can try to strengthen the mothers' capacity to play more positive rôles outside the home, to extend their horizons and to make life more interesting to the ultimate benefit of the children.

Some idea of the magnitude of the task facing this voluntary organisation may be gauged from the fact that in 1975 over seventy-three thousand children were involved in the N.S.P.C.C.'s casework. (You could almost fill Wembley Stadium with that lot !). Of these, seven hundred and four children had been physically injured from suspected non-accidental causes ; two thousand six hundred and fifty-five were found to be lacking proper care ; three thousand three hundred and eighty-two cases concerned a serious financial problem and two thousand three hundred and twenty-three cases arose as a result of unsatisfactory housing conditions. The number of reported incidents of children being left alone for prolonged periods totalled two thousand eight hundred and sixty-two. As in previous years, children aged under five figured most prominently in the casework. If you would like more information about the work of the N.S.P.C.C., please write to the Director, Reverend Arthur Morton, N.S.P.C.C., 1 Riding House Street, London, W1P 8AA.

The Community and Vandalism



IT appears to be a common belief that youth living on council estates or in high rise flats are more likely to break into vandalism, assault and violence than those living in other surroundings. This is debatable. Not all vandalised areas are council estates. Vandalism is much commoner in areas of high density living, private or council owned. Over-crowding is more commonly found amongst the poor as wealth enables people to conceal their frustration, and being more affluent they can usually avoid public notice.

Environmental factors are not the primary causes in every case of vandalism, although in the past too much attention has been focussed on inter-psychic factors and not enough on the setting in which it arises. There may be no direct causal connection between poor housing conditions and delinquent behaviour; however, it is an obvious contributing factor towards the deterioration of feelings of personal and community pride. This in turn must make raising a family more difficult in these circumstances.

Vandals or delinquents—whatever label is used—are often quite average boys with average interests and family backgrounds, usually acting in groups. So perhaps delinquency can be seen in part as a social infection, as an aspect of living and behaving in a given situation—often in underprivileged neighbourhoods, located in the poorer parts of the city or in vast soulless new housing estates.

Mays¹ in his study of Liverpool argues that it is a delinquency-producing area. Out of a long history of poverty, neglect and exploitation, culturally transmitted from one generation to another, there has accumulated a tradition of delinquent behaviour. He sees delinquents as part of a sub-culture in conflict with society as a whole, growing up in an area with widespread feelings of social inferiority and hopelessness.

The poor often have few outlets for normal energy. The mass media present a material world which they know is out of reach, as they have no means of attaining it. They have no way of achieving the goals of society at large, socially, educationally, or in work so they need alternative ways. Vandalism satisfies the need for excitement, immediate gratification, toughness and perhaps a test of physical power over their environment. Vandalism does at least leave a token sign of their presence. With high levels of unemployment amongst the young vandalism can be expected to rise as the young feel more and more helpless in the endless, fruitless search for work. Vandalism is usually a group activity and highly infectious and publicity usually leads to an increase.

Other theories of delinquency see vandalism as a deliberate rejection of the norms of respect for property and those of middle class society. Glaser² sees crime in the city as basically a problem of attitudes and behaviour, the indifference of the community to neglect and victimisation of the underprivileged and the inherent difficulties of social control of a large and congested population.

The lack of shared beliefs and values amongst neighbours has destroyed their capacity to maintain an acceptable social framework. Large urban communities are unable to impose a comprehensive and binding moral code on their inhabitants as can or could rural and small urban settlements.

A rapidly changing society brings confusion, and ordinary people are losing or have lost their sense of belonging to a community. Yet basic human needs can be fulfilled only by and through other people. Loneliness, isolation, ostracism or rejection are all painful and can be pathogenic, yet these feelings are increasing especially in the large area housing estates and high rise flats and renewal areas of our inner cities.

Abraham Maslow³ reminds us that humanness is only a potentiality to be actualised by society—by giving each individual a sense of belonging. Physical and psychological health are profoundly affected by the degree to which people have found meaning, direction and purpose in their lives. The meaning of our existence arises in our relationships with other people. Sidney M. Jourard⁴ believes that man can attain to fuller functioning and health only in so far as he gains courage to be himself amongst others, and when he finds goals and objectives that have value and meaning for him.

In society today feelings of isolation and lack of belonging are very prevalent. This dehumanising tendency in modern life is serious, and is commonly found in isolated living in densely populated areas and in the helping professions. Man is not a machine nor can he be slotted into neat convenient categories.

People need a warm safe environment physically, but also a warm safe accepting relationship free from moral judgements. This on the surface appears an easy need to fulfill but in reality is extremely hard to meet. Most people are over-sympathetic to a particular reality, and their own values and judgements are often not very far below the surface. We have to reconcile the obligation to accept others as they are without condoning behaviour which will hurt others. However, how do we place constraints on behaviour and still allow freedom of action? Community control of behaviour is much more effective when people feel they belong to that community.

A sense of community responsibility controls behaviour more effectively than the police, armed or not, through a web of reputation, gossip, approval, disapproval and such sanctions, all of which are very

powerful if people know each other and word can and does travel. A police force operating without the local community goodwill is a wasted effort—more irritant than deterrent. Jane Jacobs⁵ points out that public peace on the streets and in the home is not kept primarily by the police but by almost unconscious voluntary controls of people themselves, enforced by the community itself. Where normal enforcement has broken down police are not the answer. *Up with police pay, down with crime*, a slogan used at present by our police force, may apply to some areas of control but certainly not here !

Young offenders are often assisted to make social adjustments to an artificially controlled environment and later returned to their problem producing environment and all too often to a family torn apart by dissensions and hate without steps having been taken to modify the home or home neighbourhood.

Mays sees raising the standard of living as a solution. He believes that a sense of ownership should be instilled and every endeavour should be made to get children to see and understand the consequences of lawlessness ; as when they are aware of personal relationships and can visualise the consequences their actions may entail for others, delinquent tendencies become inhibited and this inhibition is stronger in the family or amongst friends.

The concept of ' what is mine ' and its importance is explained by Oscar Newman⁶. He explains ' defensible space ' a surrogate term for the wide range of mechanisms, real and symbolic which strongly define areas of personal influence, and impose areas of surveillance, that combine to bring an environment under control of its residents. Vandalism normally thrives where there is a large number of strangers with few shared beliefs or values who are unable to come together for joint action. A way must be found to bring neighbours together. This way Oscar Newman sees in terms of defensible space which is a residential environment which inhibits crime by creating a physical expression of a social fabric that defends itself—where an intruder is easily and readily recognised and dealt with.

Where people live in densely populated areas, facilities are of necessity shared by many, so to be sociable may invite numerous and unsolicited exchanges, so unfriendliness becomes a defense. Where people know each other surveillance is inbuilt, but this is absent in a crowd of strangers. Flat dwellers in massive blocks of flats are particularly

vulnerable and this makes them cautious and insists on more self-sufficient behaviour. It does not take many instances of mugging or violence on the streets to make people fear them, use them less and so make them more unsafe, so it becomes common sense not to go out after dark and never open doors to strangers.

Most vandalism is 'crime' of opportunity rather than premeditated. So the home and its environs must be secure or the very fabric of society comes under threat.

Newman postulates that through the manipulation of building and special configurations, areas can be created where people will show concern and protective behaviour e.g. if provision for infants' play is built into each level of a high rise block of flats this may bring families out to use it, resulting in limited friendships and the cognizance of neighbours, which in turn may lead to shared effort at keeping the area secure for children, which will also entail keeping off intruders. This would only work where such areas are easily accessible or easily watched. So buildings can lead to limited acts of mutual concern.

Jane Jacobs points out that bringing people together and breaking down isolation is more effective than increasing the police force. A well-used area where people know each other is usually safe, but needs a clear demarcation between public and private space. People who feel safe on community streets are generally those who feel that strangers can be recognised. A safe street is usually a busy street in constant use. This in turn creates entertainment and more use—people will watch street activity but not empty streets. Mutual policing in theory sounds grim but in reality it works best casually where people enjoy facilities, including street benches, and are not conscious that they help serve policing function.

Such mechanical solutions to vandalism are largely in the hands of architects and city planners who need to construct an environment which meets the needs and aspirations of people rather than the short term economic expedience. However, success in housing and planning departments is often measured in how *many* new units, rather than in what kind. What about maintenance? How long will they last? What type of environment will they create?

However, given existing conditions, emphasis should be placed on building a stronger, more viable local community. One approach is

to use community workers to help identify problems, act as enablers, generally help build up a sense of community, stimulate and encourage people to participate.

Feelings of belonging can be created by providing drop-in centres. For example, the save-the-children fund runs drop-in centres for mothers and toddlers, many of whom, although they live in densely populated areas, feel very isolated from society. Here mothers can have a cup of tea or coffee, share problems and have a chance to learn informally by observation how they can control children other than by hitting them or locking them away. One single parent with numerous pre-school children said that with help and support during the day at a drop-in centre she can gather up strength to last the night. By giving mothers support and encouragement these children can be kept in the community in their own families.

A tenants' group or residents' committee may bring people together, so too can the various forms of community service, by getting young people—the potential vandals—to participate in voluntary activities of *their own choice*, some giving a regular commitment, some working as part of a group, some having a particular skill or interest to share with others, helping the aged, visiting, gardening or shopping, or visiting hospitals and the mentally or physically handicapped. Community service is often more beneficial to the doer than the receiver, as it teaches responsibility and care for others as well as relief from boredom. Unfortunately it leaves many in need untouched : both young potential vandals and the isolated or handicapped.

For any community life both social stability and social change are required. Spergel⁷ sees these both as vital constituents in the vision of an ideal community which serves the needs of its inhabitants for personal dignity, self-respect and human realisation. Home schools and jobs should be constructed for the benefit of people. This means the affluent members of the society must be prepared to share their wealth more equitably to provide needed opportunities for those who do not have them. 'Good' community cannot forever be separated from 'bad', for communities are inexorably linked. Hatred, violence and vandalism cannot be contained in isolated areas of high density. The desperation of the dispossessed and over-crowded, unless mitigated, will destroy not only them but democratic society as well. Spergel states a new basis for human rights must evolve in which the emphasis

is on the national use of resources to meet the unequal social needs of people in our presumably defective communities.

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⁷ Spengel, Irving, A. *Community Problem Solving: The Delinquency Example*. University of Chicago Press, 1969.

Centrepont: A Centre of Care



CENTREPOINT, as a centre of care, reflects the work of similar projects throughout the United Kingdom, as together we attempt to meet the personal needs of all who use our services, for a variety of reasons.

It would appear that society cannot make up its mind about social work, or social workers ; it demands that the job be done, but resents the 'doing' of it. When social work was the prerogative of Lady Bountiful it was gratuitous. In retrospect it is clear that the attempt to redress the wrong was effected in such a way as to invalidate the action. The hunger may have been assuaged but the pride was hurt. Society now regards social work as a 'do-gooding' industry,

requiring payment for doing good—which can't be right—and to make matters worse, most of the do-gooders probably went to a left wing college, always identify with their clients, and have never done a proper day's work in their lives ! The problem is that this is what most of society wants to believe and what some of the fringe elements of social work unfortunately make sure society does believe.

We live in an age of extremes and that tends to make us—and society is all of us—forget what lies between these extremes. Fortunately there is a mass of ordinary people who believe that any attempt to reduce distress of any kind whether by statutory or voluntary body is to be encouraged rather than derided, and the cost of this attempt can never be measured. Such an attempt to reduce distress is a fundamental attempt to reduce alienation within society. Alienation means separation, separation means division and people divided from each other are not fulfilled, and society is the less. The aim is to make whole. In an age where responsibility has shifted from the Individual to the State it is important to remember that a sense of vocation still exists. This vocation is not gratuitous. It manifests itself in unusual working hours, and high risk conditions. Centrepoint is staffed by professional and voluntary workers. Salaries are lower than their state equivalent. Time is freely given.

The quality of the work of Centrepoint would be diminished, and the clients would be less well served without this sense of vocation. We cannot always tell if we are successful but to ask only this question is to misunderstand the nature of the work.

Keeping Centrepoint and other similar projects fully operational on many levels is the full-time function of most Co-ordinators. Here are some highlights from the Co-ordinator's diary.

An average day usually begins with the opening and sorting of mail—an intriguing letter from a young woman who wants to be a volunteer ; a donation of £10 from a Vicar in Shrewsbury ; an invitation to speak at the Annual General Meeting of a local Youth Centre ; a request from a group of trainee social workers for a visit to the shelter—we receive a lot of people at Centrepoint. It means time and hard work but it is probably the only way that people can capture its unique atmosphere without impinging on the privacy of the kids by visiting at night. It is a satisfying way of showing people what we do and how we work, but it brings to the surface the age-old conflict of how Centrepoint relates to the media. Requests from T.V., news-

papers and people carrying out surveys to interview kids are, in principle, refused as part of our formal press policy (shared by other W.E.C.V.S. agencies as well). We contend that the kids use Centrepont as a refuge and many are in a state of suspended shock—to expose them to the sometimes cynical or callous attitudes of the media out for a dramatic story of the typical ‘runaway’ seems to be using the kid’s misfortune to our advantage in gaining publicity for our work. We shall adhere to this policy of no interviews within the premises of Centrepont, but are always more than happy to welcome visitors to view the night-shelter and/or the hostel during the day. And yet . . . with the problem of young people who are homeless not abating in size or complexity Centrepont and other agencies in this field need exposure of the right kind in order to make others aware and to bring pressure to bear for change. How to achieve this remains a problem.

The first telephone call of the morning is from a parent in the North of England—have we seen her daughter ? She left home yesterday and, well, maybe we can put them in touch with each other. It is strange that it is usually the police or the social services who call us about that problem. Maybe parents react to a crisis only after it has happened—that would be an area worth looking at—why are so many of the family backgrounds of the kids we see so shaky ? Do we really educate ourselves to be responsible, caring parents ?

Within our weekly night-shelter team meeting, we discuss how our work has been progressing during the week, since we last met. There are always a number of young people that we see who cause us more concern than usual. In these meetings we try to examine whether we’ve done our best to help that individual. ‘Doing our best’ is difficult to define : it means such things as—Did we listen to what he had to tell us ? Do we have enough information at our fingertips about hostels to which we can refer people who need extra support (especially when Centrepont House is full-up ?). At this particular meeting, we have a student placement from Edinburgh—he’s been with us for three weeks and now he’s spent a number of nights with the team in the night-shelter we’re planning a week of visits for him to broaden his knowledge of other agencies working in the field of homelessness. Four weeks with us is not a long time, although we do have a pretty concentrated programme mapped out for him.

Meetings : I tend to make a line between our internal meetings, which I consider to be top priority, because that is the only way to

find out how the team is feeling about its work, those meetings where Centrepont is directly involved, e.g. W.E.C.V.S. meetings, and those meetings where, well you never know, you may meet someone who could eventually contribute to Centrepont (I don't necessarily mean financially, although we are not very good at refusing money) or where decisions are being taken that affect Centrepont indirectly.

These might involve discussions with Government officials or representatives on working parties, pressure groups (some mornings I feel that so many groups pressurise that soon few people will be left around to be pressurised), or perhaps one-off specials like the Night Shelter Conferences, British Council of Churches or 'Media and the Voluntary Agencies'. It is because, we do have special skills in working with the young homeless person, that we can and do contribute to other groups and yet it is also salutary to be stopped by someone outside your own group and asked, for example, 'why don't you admit people for two weeks to your night-shelter instead of just a few nights?' We are thus continually forced to examine our criteria, for e.g. 'why not develop more Centreponts?' We would have to be persuaded that in our sort of work any growth in size would bring the appropriate growth in the quality of work. I have seen and worked in too many projects (including commercial ones) not to underestimate the damage effect of expansion for expansion's sake. In a sense, though, that is one of the frustrations of a place like Centrepont. We do function well partly because we are small. By staying at a manageable size, however, proving our credibility and ensuring financial stability is doubly difficult.

The team meeting over, Betty and I check over the minutes for our Management Committee meeting this evening. We've spent a lot of time and energy together in attracting a balanced group of people who are prepared to give their time, experience and enthusiasm to Centrepont, so we try to ensure that all goes smoothly, for all concerned.

Off to my afternoon appointment with the Officers of the Supplementary Benefits Commission at their offices in the City. We've been having a series of talks with them for many months now trying to reconcile our differing attitudes about their essential aim of 'resettling young persons within the system'. It has taken quite a long time for me to penetrate the jargon of the Civil Servants but slowly we are coming to understand each other's viewpoint.

In order to help clear the way through complex legislation and other areas of difficulty, I've been fortunate to avail myself of the services of C.H.A.R. (Campaign for the Homeless and Rootless) who set up a series of meetings with other night-shelters in existence in other big cities. They were very useful in helping us to get to grips with working out an acceptable solution as to whether or not we should adopt this new 'scheme'. Quote from D.H.S.S. document 1976 : ' Voluntary organisations have been the pioneers of many new developments—they draw their strength from their independence of statutory authority and it is important not to take away the initiative of the voluntary movement '.

Back to the Night-Shelter and then on with Betty to Centrepont House to receive the Management Committee. The task of communicating even in a small project like Centrepont is a delicate and difficult one : people are entitled to know what is going on 'outside' as well as 'inside' and in particular those who have the responsibility of overall management of our project, i.e. the Sponsors, Trustees, Management Committee and the full-time Centrepont team.

Centrepont, it seems to me, is gradually moving on to wider things without actually expanding outside its own limits. Not only are we still 'at work' with young homeless people every day and every night, but we are involved with some of the broader issues of the 'young homeless' situation.

The Night Shelter

The basis of our work programme remains what it was when Centrepont opened in 1969 : the operation of a night shelter in the West End of London to provide emergency short-stay accommodation, advice and appropriate referral elsewhere, for up to twenty-six young people, newly arrived and without shelter, who need somewhere to rest, gather their thoughts and decide on their next step.

During 1976 there were four and half thousand admissions to the Night-shelter, this brings the total of admissions since its opening to approximately twenty-five thousand young people. The Night Shelter team consists of four full-time workers and a total of forty Volunteers.

Every night there is one full-time worker and five or six volunteers on duty. The full-time worker has overall responsibility for guiding the night's activities. The volunteers come from a wide range of backgrounds and are an essential part of Centrepont : without them the

night shelter could not function. They share in the work in two ways. Firstly, they listen to clients, getting to know them and helping each to feel secure in the shelter : when people are in distress they do not necessarily need a trained social worker. It can be of as much value simply to be with another person who accepts them, allowing them to share their problems without demands. Secondly, volunteers assist the workers in the practical tasks, such as making soup or cleaning.

Volunteers usually come one night a week and stay all night—from 7.30 p.m. to around 8.15 a.m. with three to four hours sleep. Each night has its own team, and each team its own leader, who is usually more experienced within Centrepont. Their function is to provide co-ordination for their team. Thus a firm structure exists every night which allows each person—client, volunteer and worker—a relatively high degree of freedom as well as security. It goes without saying that the activities of the Night Shelter team in any year is governed exclusively by the needs of our clients, who are the begining and end of why we are here.

The people Centrepont sees are usually, in a state of crisis when they arrive, through theft of their belongings, others more profoundly as a result of some emotional disturbance. What does the Night Shelter offer its clients ? Firstly, it provides food and shelter, and other practical facilities such as showers, washing machine and drier. We attempt to identify and care for the individuals emotional needs and the full-time worker is available to give professional counselling to those clients in greater need. We have a wide range of information on other agencies both voluntary and statutory, which we can contact for referrals. We have developed strong links, particularly with Soho Project, New Horizon, and Intake. We publish our own Survival Guide, containing information on work agencies, flat agencies, hostels, and other sources of help for a young homeless person.

Centrepont House

Centrepont House is a hostel where eight young persons can stay for a period of up to three months : all clients are referred from the Night Shelter. We have just moved into our new hostel, intended for both young men and women. This new hostel has been provided for Centrepont by Shaftesbury Homes and 'Arethusa'.

The central feature of the house, is not its accommodation, but a personal encounter between individuals. Most of those who use the hostel, either lack in basic relationships, for example if they have spent

their early life in care, or have had relationships which were unsatisfactory because of an unsympathetic home background. As a result, they are often lonely and insecure, and find it difficult to communicate not only with adults but also with their contemporaries.

Given the right atmosphere, the clients generally are able to verbalise the feelings and thoughts that trouble them: when feelings are verbalised and explored they often seem to weigh less heavily, and some attempts may be made to come to terms with them, possibly by trying to see them in perspective, or by seeking to overcome them: alternatively, some insight may be gained into the blocks which may exist between the individual and his independence, and the consequences of them.

If a client is to be helped by the hostel he must, therefore, feel accepted, but if he is to progress he must also be challenged. Unless he looks at his life differently and acts accordingly, the relative comfort and security of the hostel will prove a false security. The worker, therefore, continually tries to point out the blocks which the resident puts in the way of his independence and potential. It is often also important for young people to come to terms with authority. Centrepoint House, because of its accepting atmosphere provides a good opportunity for this.

West End Co-ordinated Voluntary Services

One cannot talk about young people in need in the West End, or Centrepoint, without mentioning 'West End Co-ordinated Voluntary Services' an umbrella organisation formed by Centrepoint, Intake, Kingsway Day Centre, New Horizon Youth Centre, and Soho Project. W.E.C.V.S. became a financially viable project in April, 1975, when funding was secured from the Home Office Voluntary Services Unit, London Borough of Camden and the City of Westminster. The five projects, as an umbrella organisation have, however, been working closely together since the end of 1973.

The five member agencies attempt to use this development for the improvement and extension of their services to the client population in the area. Consultation and discussion enable earlier recognition of trends, co-operation in offering suitable responses, support for individual member agencies. Thus, we are able to provide a more comprehensive service for single, homeless people in the West End.

The work of Centrepoint and similar projects throughout the United Kingdom suggests and indeed proves, that the vulnerable in our society

are more vulnerable than ever. From this other self-evident truths follow : where there is need for care, only care will do : only housing can answer the need of the homeless : and only sufficient cash can balance the budget. To cut down any of these items would be callous and those who support Centrepont and similar projects throughout the country dare not yield to such temptation.

Centrepont's latest report for 1976, from which most of the material in this article is drawn, by permission of the co-ordinator, Nic Fenton, is available from : The Secretary, Centrepont, S. Anne's House, 57 Dean Street, London W1V 5HH.

S. Francis : His Spirituality and Ours

SAINTE FRANCIS of Assisi is often considered to be the most Christlike of all the saints. To be a Christian is to try to imitate Christ, and in this respect Francis was a Christian to the fullest. He presented to the Church and to the world a perfect image of Christ.

Francis is perhaps the most loved of the saints, and is popular among all Christians. Unfortunately, however, there has been a tendency in the past to surround him with a great deal of sentimentality and mythology, which resulted in him being turned into somewhat of an unreal person. And as such, he is of little value to us, for we then cease to be able to really relate to him.

We need to rescue the saints, and S. Francis in particular, from the excessive sentimental and supernatural atmosphere that has often been given to them in the past. Instead, we should show how the lives of these fellow saintly human beings are worthy of our imitation, and so may be related to our living today. The saints were natural human people, born with the same obstacles to virtue as the rest of us. If there was no struggle to be perfect on their part, there would be little to no edification for us. The saints were ordinary men and women, but people who lived their Christian lives in an extra-ordinary way. They followed and imitated Christ to the fullest—but this we are all called to do also. Each of us, then, is called to be a saint, and being a saint should not be such an impossible task—but it is when the saints become the unreal people that we sometimes tend to make them out to be.

So we need to discard much of the rather pious mythology which has grown up around Francis over the centuries, and rather to concentrate on straightforward accounts of his life. We should consider Francis with regard to the needs and demands which do not change with the passing of centuries—the need for understanding, compassion, peace, Christian love, and the demand for the recognition of human dignity. At the same time we must recognise that we live much later in time than Francis. Conditions have changed, and our experience has grown, and so we also need to consider Francis and his spirituality in relation to our times.

Many people are looking for a spirituality which will be based on true theology, and not just the sentiment of a bygone age. At the same time they want this spirituality to be authentically 'theirs'; to ring true to them, to be meaningful to them, and to be part of them. Yet we must learn how to unite the contemporary trends of Christian holiness with the authentic essential elements which have constantly inserted themselves throughout the history of Christian spirituality. What, then, has Francis to say to us today? Perhaps the main areas in which he speaks most to us would be those of—Church Renewal, Prayer and Action, Humanisation and the Social Gospel, Christ, Poverty, Ecumenism, Nature, and Peace.

Church Renewal

The early medieval Church had become worldly and power-conscious. Francis, and the Franciscans, attempted to bring about a general inner renewal according to the Gospel. Francis called on his followers to reject the worldliness of that time, and to seek salvation in poverty and simplicity. It was Francis' mission in the medieval Church to reform it by renewal.

The Church today is experiencing considerable reform and renewal in all areas of Christian life. In seeking her place in the modern world the Church is paying attention to the 'signs of the times'. In the past the Church assumed a paternalistic attitude, and imposed rules and regulations that the faithful were expected to observe; it was a Church of uniformity, conformity and obedience. Whereas today, a more personal and explicit adherence to faith is now required. To be a believer and belong to a church now calls for a person to be a mature and responsible Christian, who has arrived at a deep inner conviction regarding his faith that results in a genuine commitment to Christ. The Church is becoming more open and outward looking, and as a result it is becoming increasingly necessary for Christians to be tolerant and allow for pluralism and diversity within the unity of the Christian Church, as well as within the various denominations.

Prayer and Action

Francis' life and spirituality was that of a contemplative and an activist. His aim was perfection. He literally tried to make himself Christ's perfect disciple. Everything he did was based upon the teaching and imitation of Christ and the Gospel. Francis was greatly attracted to a life of prayer and contemplation, and wondered whether he should withdraw to some solitary place. But, like Christ, demands were constantly made upon him to live among people, to wander and travel, to preach, to be of service to others, and to deal with the growing number of people who wanted to join him in his way of life. So Francis came to realise and accept that he was called to a mixed life of prayer and action, of solitude and involvement, and of contemplation and struggle.

In our modern world today, we are constantly faced with busy and hectic activity, and experience pressures and demands of all kinds upon our time. Like Francis, we need to make a regular time in which we can withdraw for a while; a time to be quiet and still so as to be able to reflect upon our lives and daily activities, and also to try to contemplate the activity of God and man in the happenings of life and the events of the world. As a result of such prayerful reflection, we hope to become strengthened and refreshed to return to the activity of our own daily struggle,

and also to obtain greater insights to enable us to cope with our encounters with people, with life, and with the world in which we live. So like Francis, we also should try to live with a tension between prayer and action ; between reflection and involvement.

We are now moving from an introverted type of piety to a more outward-directed spirituality. We feel the need today to relate prayer to life, rather than it become something that is added on to life that must be 'got in' at the beginning and end of each day as a duty. So in our spirituality today prayer and life are becoming more integrated. Our prayer-life, then, as was also the case with Francis, does not take us away from life, but it becomes an invitation to be more sensitive to all areas and concerns of life and the world.

In these times when the call of the Christian is to involvement in the struggles against the forces of evil, as they express themselves in prejudices, oppression, injustices, poverty and war, we do not have to see involvement as being a hindrance to prayer, if we are really convinced that Jesus is present in and concerned for all areas of life. Our involvement in the world can be considered as working together with God ; as our being 'co-workers' and 'co-creators' with Him.

The spiritual life is not meant to be limited to private devotions and formal worship, but should also include everything which is authentically human. By 'renewal' we are concerned to improve our quality as Christians and also to increase our outgoing service to humanity. A true 'person of faith' is not in the first instance, a person who simply embraces doctrines, but one whose life-style is the right one. There should, therefore, be a constant interaction between faith, prayer, and involvement in life. This is not downgrading prayer and the devotional life, but widening and extending it.

Christ

Francis' spirituality was above all Christocentric. Jesus Christ was the very centre of life, and of all creation, for Francis. His spirituality is summed up in a complete imitation of Christ, and his literally living the Gospel.

For many Christians until recently, however, Jesus was somewhat remote, and any imitation of him was felt to be an impossible task. But we are now coming out of a period when an over emphasis on Jesus' divinity resulted in obscuring his humanity. A more human picture of Jesus is now emerging, and this is giving rise to a different relationship with him. People today are now beginning to be able to encounter Jesus as an inspiring person to whom they can relate.

In the spirituality of today, however, the attraction is not so much about Christ's person as about his teachings. And so many Christians are experiencing their relationship to Christ, more as an incentive to enter the world and help bring love, justice, peace and hope to their fellow men, rather than as a way of running to him for refuge out of the world.

Humanisation and the Social Gospel

There was a real humanitarianism about Francis, which was attractive to all who met him. He was entirely absent of any artificiality, and had a genuine concern for the poor, the sick and the deprived.

The Church today is now inserting herself more in the world, desiring to be open to the demands of our times, and seeking to be of service to help humanity. The mission of Christians and the Church is not a matter of 'religious' concerns alone, but rather also to work positively for the humanisation of the world ; to help make this a more just and better world for people to live in. It is considered an important aspect of spirituality today for Christians to be fully engaged in such concerns as liberation from oppression, social justice, race relations, humanisation of the world, as well as christian mission and evangelisation.

Poverty

Francis was a man whose love for this world was immensely strengthened and increased by his poverty of spirit. His detachment made him appreciative of the goodness of this world. Rather than holding back from life in this world, this detachment enabled him to be fully involved in it. Francis also realised that no man may be assessed according to what he has, but according to what he is—and he is, what God sees him to be, and God evaluates him according to his Christlikeness. And Francis became 'poor' to the extent that he became like Christ.

We may do well today to see Francis as a challenge to our affluent society, to our comfortable way of life, and to our search for security. Here was a man who gave all for Christ, and we surely cannot fail to admire such generosity, and also to wonder how much we ourselves are prepared to give in love and service of God and man. Christ judges our lives in terms of our response to the poor who do not have enough to eat or drink, who lack proper clothing and shelter, and who suffer from sickness and imprisonment—so we are told in the Gospel. If we neglect the underprivileged, the unemployed, the victims of injustices, then Christ claims that we are neglecting him.

Ecumenism

The prayer which Christ said for his disciples during the occasion of the 'Last Supper' has been called the 'High Priestly Prayer' (John 17 : 11, 15—21). It expressed his thoughts of love, and his desire for the unity of his followers. Christ desired that the unity of his disciples should be comparable to the unity which already existed between Him and the Father. Perfection of life and union with God, then, comes first. The real way to achieve unity is for us all to draw nearer to God, and so to be better Christians as a result.

This is why we can speak of Francis as indirectly being a 'worker for ecumenism'. For the whole purpose of his life was to help people to be better Christians. And so in order to become more united with one another, we must begin by getting nearer to Christ, and become more Christlike. Francis laid before us the real grounds on which unity can be achieved—a unity with Christ which makes possible a unity with one another. But this does not mean that we look forward to a united Church consisting of absolute uniformity. We recognise that we all have different needs, and reflect different aspects of the truth. And so the unity we expect in the future will be a unity with diversity.

Nature and Creation

Ecology and the preservation of the natural environment is one of the principal concerns of our time. To work toward over-coming pollution and corruption is

indeed to act in the image of God the Creator, in the same spirit that animated Francis, who had a great love for all nature. He proclaimed his concern for creation in his celebrated hymn of praise : ' The Canticle of Brother Sun '. Francis' love of nature is not sentimentality—rather it springs from an ability to find God in all things.

The recognition of man's co-creativity with God in building a better world should be an incentive for Christians to recognise their responsibility to tackle the staggering problems of our age. Pollution can be overcome only through dedicated concern for the health and happiness of mankind. Man's mastery of the world should be achieved through respect and compassion. We need to develop a sense of value and wonderment concerning all of creation. The inevitable stress of modern daily life should never be allowed to make us oblivious to the beauty of God's and our good earth.

Peace

Francis consistently tried to bring about peace. He renounced violence of any kind. In our violent age today, then, with the many trouble spots around the world, Francis' beautiful ' Peace Prayer ', urging love and good will toward all people, still today deserves study, recitation and carrying into practice. We all need to be instruments of peace, tolerance and reconciliation among our families, at our work, in the Church, and in the world.

Francis considered that his duty was to be faithful, as he saw it in his day, to the teaching and example of Christ and the Gospel, however great the cost. Just before he died, Francis said to his followers : ' I have done my duty. *May Christ Teach You Yours !* '.

FRANCISCAN FRIARS OF THE ATONEMENT,
WESTMINSTER.

ROBERT MERCER S.A.

S. Francis and Prayer

Francis never made any decision, however trivial, without prolonged prayer. Often he would spend a whole night in prayer. From time to time he would retire to some quiet place—a cave in a wood, or an island, where he knew he would not be disturbed—and there prayed for long hours on end. These ' retreats ' generally lasted for five or six weeks, occupying the whole of Lent or the period from the Feast of the Assumption until Michaelmas. Much of the time would be spent in what Bonaventura called ' the restful ecstasy of contemplation ' . . . but Francis would also devote himself to intercession for the brothers, or people whom he knew to be in need, or for the Church. Sometimes he expressed his petitions in the form of words, sometimes silently. At times he cried aloud : ' filling the woods with sighs, watering the ground with his tears and striking his breast with his hand ' . . . Often he would just repeat a short phrase over and over again throughout the night, rapt in contemplation of the glory and majesty of God and of his own shortcomings.

JOHN R. H. MOORMAN, *Richest of Poor Men* (reviewed in this number).

The Reservation

*(' The Blessed Sacrament is reserved in this Chapel and
visitors are asked to maintain the atmosphere of quiet '
Lady Chapel : Chichester Cathedral)*

My Lord, are you here then ?
hidden from passing stares
behind a curtain ?

Have they succeeded in confining you
inside a stone walled tomb
after all ?

The cave they laid your body in
two thousand years ago was hewn
rough from the earth, but this
they've carved into a graceful niche
to hold you
tighter.

Beyond the doorway to this chapel
tourists are admiring tombs of famous dead.
Am I your only visitor today ?

How quiet we sit—the candle flickers,
the brilliant blues, the reds of window glass dim
as outside
sunshine fades.

Come with me Lord, come with me when I leave,
come out and tread the city streets
to meet the people, restless,
pacing up and down out there
who want to have their sins forgiven.

When they lock the church at sunset, Lord
don't let them lock you up inside it.

EDNA M. EGLINTON.

Books

Enigmatic Personality

Richest of Poor Men : The Spirituality of S. Francis of Assisi.

By John R. H. Moorman. Darton, Longman and Todd, Paperback, 1977, £1.25.

It is interesting that one of today's foremost Franciscan scholars begins his latest book by stating that S. Francis, contrary to most people's expectation, was 'a very terrifying person'. The quality which made him so was his singleminded determination to follow Christ literally and absolutely, sparing nothing in his devotion to a poverty and self-giving which reduced him physically to blindness, near-starvation and, finally, two years before an early death, to such identification with his Lord's suffering that the appearance of real wounds in his flesh was the only logical conclusion. Terrifying, it seems, because neither before nor since has so total an achievement been made without incurring

widely such epithets as fanatic or masochistic.

How the gentle lover of men, the little brother and friend of created things could be at the same time so stark and uncompromising, is perhaps a mystery. The threads of it are unwound a little in the shape of his spirituality, the mode of his response to God's call to him. Doctor Moorman analyses this along the lines of his relationship with God and the Church, the foundations which supported his vision, the essentials of his ideal, and the secret of his joy in a life of obedience. For any lover of Francis this book opens doors into his enigmatic personality. May we, his followers, find even a little of his joy.

ELIZABETH C.S.F.

Evangelicals Today

The Nottingham Statement : The official statement of the second National Evangelical Congress held in April, 1977. Falcon, 48p.

Living in an era of Conferences it is easy enough to be less than enthusiastic about such expensive exercises. Reports by official observers of the recent National Evangelical Anglican Congress at Nottingham have however been couched in terms of such admiration and appreciation that the Statement issued by that Congress is not surprisingly a wealth of informed opinion as to the current attitudes and trends amongst Anglican Evangelicals. Thankfully it is an essentially positive document but avowedly neither authoritative nor comprehensive. Some aspects of christian faith and life are missing and there are emphases which will not suit all tastes but a great deal of valuable

comment has been condensed into this booklet of under a hundred pages.

This publication like the Congress from which it evolved has been well arranged and the various sections are clearly labelled and carefully divided. Fundamentals of faith are stated with refreshing clarity and sectarian attitudes are carefully avoided. There are statements on a variety of basic themes relating to the christian faith in the contemporary situation. These are the result of the deliberations of groups during the Congress after a study of three books—The Lord Christ, The People of God, and The Changing World, published at the beginning of the year.

As might be expected the Bible looms large in popularity of reference and reverence and indeed this will meet with general approval as the one unchanging criterion for the evolving life of the church. Almost always such comments are unexceptionable but just occasionally such statements as 'we must obey scripture' have a certain ring of naivety about them. Section D on the Understanding of the Bible today is in any case refreshing and reassuring.

The Church is clearly recognised as the essential divine institution and the value of episcopacy is firmly upheld together with that of the need for historical continuity. The value of a variety of traditions is recognised and in the structure of the organisation, suggestions about the life of local churches and the need for smaller episcopal areas, to allow the bishop an unhindered role as a real pastor, will meet with general approval. Consideration of the Roman Catholic Church is done humbly and carefully.

Worship is seen in refreshing terms and after commending Series Three the suggestion of an extension of the

elements of joy, freedom, flexibility and congregational participation will be welcomed. The curious hesitation about petition for the departed is not easy to follow.

Controversial areas such as exorcism, celibacy, the contemplative life, homosexuality, the charismatic movement, etc., are briefly but carefully examined. In all we have a welcome picture of contemporary Anglican Evangelical thought and one is struck very forcibly by the many points of agreement with other traditions within the Church of England. Perhaps we may look forward to the time when there can be a combined Anglican Evangelical-Catholic Conference to strengthen the frame of our combined christian life and witness and enable the peculiar role of the Anglican Church to contribute more fully to the whole Body of Christ. All who call themselves Anglicans whether Evangelical, Catholic or unlabelled would do well to read this useful booklet as a matter of in-training information. Observers of the Church of England will also find it informative and encouraging.

DONALD S.S.F.

Francis the Jew ?

My Beautiful White Roses. By Michael Lechner.

Smoketree Press, Levittown, Pa., U.S.A., 257 pp., \$6.85.

'Supposing . . . just supposing . . . that Saint Francis of Assisi was born and died a Jew . . . then the story will unfold . . .'.

So begins this rather unique biographical novel of Saint Francis of Assisi. The author seems convinced that Saint Francis was a Jew, and after reading the book, one comes away with the feeling that it could have indeed been possible.

Is this book simply a *tour de force*, capitalising on a bizarre idea and playing it for all its worth, or is there in this

book an idea of some merit which is presented in a respectful manner ? My first inclination was to be very suspicious, but I ended up convinced that this was a book about the same Saint Francis whom I loved. Although I remain unconvinced that he was a Jew, I feel I have a better insight into the tensions between the Church and the Jews in the time of Saint Francis. If Saint Francis like our Lord had been Jewish, he probably would have been something like this.

The book has its weaknesses which

prevent it from being a really good book, one which could be recommended for someone's spiritual reading list. There is a bit too much bawdiness, and one wonders whether this is really an authentic picture of the thirteenth century or whether it is our own pent up lewdness vicariously trying to find its expression in our imagination of the Middle Ages.

Another attempt to capture the atmosphere of the times is the inclusion of quite a number of songs from the period. This is an excellent idea, but it fails miserably in my opinion because the notation is neither modern nor an authentic reproduction of the original neumes, which it is trying to imitate. Consequently the music is lost to all but those who take the time to try to decipher the notation, and even then, one has the impression that he is deciphering a lot of mistakes.

What about a Jewish Francis, though? The idea is as far-fetched as you can imagine, but it certainly is an interesting idea. One doesn't really expect to be

convinced by it, but it is a fun idea to play around with. There is a message, however; and we should not let the whimsical nature of the idea lead us to overlook what the book is trying to say. It seems to me that the message is that the greatest of saints are universal figures. They don't need to be confined to one religious group. In fact if the true saint identifies himself with the outcasts of the society he lives in, it would stand to reason that Saint Francis would identify with the Jews. Another thing this idea does is get one thinking about the relationship between Christianity and Judaism, two religions which worship the same God and which are only just beginning to rediscover each other in a meaningful way.

A Saint Francis who could sing a Provençal secular song, a Latin hymn, and a Hebrew psalm, all with equal facility, is certainly an appealing Francis, worthy of the name, 'God's Troubadour'.

C. DAVID BURT,
Tertiary.

Voice of Hope

Conjectures of a Guilty Bystander. By Thomas Merton. Sheldon Press, £3.95.

This is a new paperback edition of a work first published in 1965, the era of Kennedy's assassination, the Cuban missile crisis, Eichmann's trial, racial unrest in Alabama, and Pope John. We live in the final years of another decade but what Merton says continues to be relevant. Our sickness is still 'the sickness of disordered love'. Merton's is the voice of a true prophet; not a voice of alarm spreading panic when the dust of the approaching enemy is seen, but a voice that offers hope, a voice of concerned love.

Merton described the book as '... a series of sketches and meditations, some

poetic and some literary, some historical and some theological'. Seen through his eyes, Sartre and Anselm, Barth and Brecht, Bonhoeffer and Chuang Tzu, do not seem such strange bedfellows! 'Conjectures' is a response to life, an essentially living and lived-in book, vital and informative, not in that it 'lays down the law' (Merton thought his writings appealed to many because he was not so sure of himself and didn't claim to have all the answers), but in that it provides the reader with images and themes upon which to reflect and pray. There are brief and longer discussions of racism, death, the myth

of the U.S.A. as the earthly paradise, propaganda, monasticism, peace and power, technology and science, and love. The book is peppered with simple and often humorous observations of apparently inconsequential daily events—the white smoke of a winter's morning, a spring brush fire, a chain saw buzzing, a helicopter 'spying', flycatchers shaking their wings after the rain, dogwood and redbud blossoms, a black widow spider in a tree stump, an ape being put into space on Merton's forty-sixth birthday, the music of Beethoven increasing the cows' milk yield—and these enhance the vivid living tapestry woven therein. You feel that you are sharing in the growth of the author rather than gazing at a pickled brain!

Merton was far from being 'a guilty

bystander'. 'True solitude' he says, 'is deeply aware of the world's needs. It does not hold the world at arm's length'. As this work, and all his writings, show he was very much in the vanguard; indeed, he might be compared with Caleb spying out the new land. And if he is 'guilty' it is because: '... I would rather be ... weak in myself than strong in the one whom I cannot understand'. It is the reader who is the real guilty bystander if, like those at Golgotha, he watches from afar and does not take up his cross.

What Merton says of Plato and Gandhi aptly may be applied to him and this valuable book: 'Not to listen to such a voice would be unpardonable: like not listening to nature itself'.

EDINBURGH.

R. L. PAIGE B.D.

Enlightenment

Precarious Living. By Martin Israel.

Many who read Doctor Israel's first book *Summons to Life* eagerly awaited his second publication *Precarious Living*. What makes it such an extraordinary book is that it has come from a man who is both a scientist and a mystic (that much maligned word). The trained scientific mind is seen in the way he approaches his subject, carefully weighing facts and evidence; in the way he has arranged his matter, chapter and sub-headings, so that having read the book once, one knows where to look for an answer to a subject or situation that calls for enlightenment. This means that it is a book not only to read but to have on one's book-shelf. It is difficult to quote from this book as there is not one superfluous word or sentence. It is written with positive clarity and immense conviction.

He has embedded his thoughts in an autobiographical setting and, as he

Hodder and Stoughton, 1976, £3.75.

remarks, this took a great deal of courage, for it entails not only incidents of his life but his most interior and private feelings and experiences. Only in this way could he have justified what he has to tell us about the mystical and spiritual life.

Following the advice of S. John, he has 'tested the spirits', being acquainted with most of the esoteric beliefs which are common today and points out their dangers and pitfalls. In spite of this, the book is intensely positive, and is mainly concerned with the things of the spirit, the immortal part through which we seek God. He is totally in line with the Johannine and Pauline belief that this is only possible through faith and love. To fail in either of these is to slip back on the progress to union with God.

Body, soul and spirit form the man—the unique person who is destined to

union with God. How many human beings in one short life can so develop, that passing through death, they are able to 'dwell in' God's presence? Perhaps the saints known and unknown, have by the grace of God reached that stage. It is here that some readers may part company with the author. He postulates the possibility of re-incarnation as a further opportunity, not the Hindu endless cycle in any living form—but in their own personal existence. He admits this is an unproved speculation, but the reasonable truth is that somewhere in the next world or this, the soul must grow into 'the stature of the fulness of Christ'.

He does not under-estimate the battle which is against the psychic powers of darkness, in a way reminiscent of Charles Williams. Who could, living in our world today, and having a knowledge of history? In this fight, prayer is the chief weapon and united with it suffering; not useless, self-sought, self-

pitied suffering, but the acceptance with love which was Christ's way of redemption for the world.

When he speaks of prayer, there is a vein of gold for anyone to tap, at whatever stage they may be. To pray we must be quiet—for it is only then that God can come to us, 'in the silence Truth speaks'. We may practise meditation, when the mind seeks and speaks, or go deeper into the interior silence of the heart where the quiet mind can be receptive to God. He certainly does not see prayer as an isolated state of being. 'Prayer begins when the heart is open in compassion to the world around one'. For him as for S. John, love is the all-important touchstone, and so the way of action, in however limited a sphere is of great importance, and as Jesus, the image of the Godhead, taught, we must love one another.

We are grateful for this courageous and beautiful book which deserves to become a classic. A SISTER C.S.Cl.

Muslim Mystics

The Wisdom of the Sufis. By *Kenneth Cragg*. Sheldon Press, £1.50.

In such a transcendental faith as that of the Muslim, the very thought of a mystical tradition seems incongruous. It has been suggested that the Sufis must have been influenced by others, Christians, Neoplatonists, or even from further east by Hinduism. Yet Bishop Cragg, without questioning such influence, sees the root of Islamic mysticism in the Qu'ran. The key verse is Surah 7.172: 'Am I not your Lord?' 'Yes! indeed. We acknowledge it'.

He sees the path of the mystic expressed in a sequence of pronouns: Me—the self; Thou—the Lord; We—the unity; followed by 'Lord of the worlds'. From pre-occupation with self we move outward to the Lord till we attain to unity with Him. This may be attained

by a rhythmic repetition of the divine name Allahu, Allahu, Allahu, or formulas containing it, sometimes accompanied by rhythmic movements of the body, music, or the whirling dance.

More readily there is meditation and pondering and those acts of prayer to which they lead: penitence as we see the self as it is, yearning love as we reach out to that other, ecstasy as we know the joy of union. These are expressed in poetry and in tales often ironic, which lead us on in the several stages. Some of these are quoted in the context of the introductory essay. Most of them form the anthology, which is divided up into the sequence described above. We shall find many a saying or verse to linger over. With those quoted in the

essay author and date are given. These are lacking in the anthology—which seems a pity.

The last clause of the sequence, 'Lord of the worlds', raises a question which must be faced in every mystical tradition. It is that of the nature of the

union. Is the self completed absorbed in the Lord? Is there still a consciousness of that other, seen as 'Lord of the worlds'? A comparison can be made with the stars and the sun. When the sun is up we do not see the stars; but they are still there. W. LASH.

My God My All

The Wisdom of the Spanish Mystics. By *Stephen Clissold*. Sheldon Press, £1.50.

'Sixteenth Century Spain produced a great flowering of Catholic mysticism which had a lasting effect on its religious life'. In his book, Mr. Clissold gives a short introduction to the Spanish mystics and follows it up with a wide collection of sayings, maxims and stories from their lives and works. Many of the quotations are from perhaps the two most famous mystics, S. Teresa of Avila and S. John of the Cross, but there is also a good selection from the writings of the less well known.

It is interesting to note the important role played by the Franciscans, with their cult of apostolic love and poverty, in the spiritual life of the Sixteenth Century Church: for example, Francisco de Osuna 'whose books did much to create an interest in the new techniques of contemplative prayer' and S. Peter of Alcantara who was so gnarled and withered by a life-time of

austerity that, according to S. Teresa, he seemed to be 'made out of the roots of trees'!

Though involved with practical affairs and deeply concerned for others, the message of the mystics is clear enough: 'There must be no more than God and you in the world, for He alone must be all things to you'. The book's quotations reveal the mystics 'in the secret intimacy of their spiritual life relating their experiences'—and the results are surprisingly honest and frequently very humorous!

A short book but a good general introduction to the Sixteenth Century Spanish mystics, and one which will hopefully encourage the interested reader to investigate at greater depth the lives and works of these 'God-intoxicated' men and women.

BENEDICT S.S.F.

Christian Conversion

Charism and Sacrament. By *Donald L. Gelpi S.J.* S.P.C.K., 1977, 258 pp., £3.95.

Here is an attempt to hold together some aspects of Christian experience which too frequently become separated. We can only be grateful for any such attempt at reconciliation. It entails hard work on the definition of terms such as 'gift', 'charism' and 'ministry' which are used very differently by different groups.

Gelpi bases his approach to the

theology of gift and of sacrament on his understanding of Christian conversion. He examines the various levels (religious, affective, intellectual and moral) at which conversion must take place. First comes the essential attitude of faith-dependence on God, and so consent to the action of the Spirit as a transforming force. This transformation necessarily involves the whole environment, so that any action

or suffering which expresses this dependence has a certain sacramentality. He finds a place for such phenomena as the gift of tongues, for liberation theology, and for the traditional sacraments. There is an emphasis, which should be congenial to Franciscans, on service as the purpose of the gifts.

The terms in which all this is expressed

may savour too much of jargon for some readers (and unfamiliar jargon at that—e.g. ‘coinherence’ will be both a more familiar and a more acceptable term than ‘inexistence’ to many), but the biggest disadvantage is the quality of the binding. The publishers seem to have thought that one reading would be sufficient. I think they were unduly pessimistic!

A SISTER C.S.Cl.

Christ-Like Lives

Saints of the Twentieth Century. *By Brother Kenneth C.G.A.*

Mowbrays, 1976, Paperback £2.25, Hardback £3.75.

Christians have always tried to follow in the footsteps of Christ. Those whom we call saints have not only followed, but lived a Christ-like life.

Brother Kenneth has given us forty-five pen biographies of modern saints, chosen by the author because they faced the challenges of the 20th century of war, racialism, nationalism, industrial unrest and materialism. Men and women from all denominations.

This is a useful book for those who are looking for biographical material on saints of this century. Each chapter ends with a bible reading and a brief prayer. A book helpful not only to the R.E. teacher but also for preachers and for those involved in taking missions.

One's mouth is whetted for more information and a longer study in depth of each saint.

AELRED WILLIAM S.S.F.

Novice.

Worship

Meditations on Liturgy. *By Thomas Merton.* Mowbrays, 1976, Paperback, £2.25.

If the title of this book and the blurb on the back lead you to hope for meditations on the revised liturgies—their ceremonies, ritual forms or what-have-you, you will be disappointed. The dates of these uneven essays by Thomas Merton ranging from 1950—1964 would in any case make them well out-of-date for that sort of thing. If on the other hand your reaction to such a possibility is, ‘Heaven forbid’, this may well be the book for you.

Of these essays/homilies only the first is concerned directly with liturgical renewal, and in it it is made clear that renewal is not a question of finding the right liturgical formula, that ‘it is not the style that matters but the spirit’,

and even more important, it is people that matter, and for that reason the theoretically ideal liturgy may well have to wait a bit. This is not to say that Thomas Merton is anti-the-whole-business, but that ‘open-ness’ (the word hadn’t been so overworked in 1964!) which he sees as essential for the liturgy of the future of its nature cannot be imposed. We haven’t much say in the liturgical forms we’re offered but as Merton points out the job of renewal falls mainly on the ‘commoners in the People of God’—in other words—us. It won’t come about by an unthinking acceptance of forms however well contrived and executed.

In his excellent Introduction Cardinal

Hume rightly warns that if forms of worship monopolise attention for too long we are in danger of being deflected from the central mystery of worship. The thoughtful prayerful use of the chapters in this book on the liturgical themes from Advent to Easter with additional essays on 'Light and the Virgin Mary', 'The Name of the Lord',

and 'Community of Pardon' ('In Silentio : A Note on Monastic Prayer' mentioned in the blurb appears to be missing !) could well help to avoid this danger and enable us to take part in the liturgy as 'a way into mysteries beyond our apprehension'. (Cardinal Hume).

P.S. What is implied by the butterfly on the cover ? A SISTER C.S.Cl.

The Mechanics of Worship

A Handbook of Parish Worship. By Michael Perry, Archdeacon of Durham.
Mowbrays, £1.95.

When is Sea Sunday ? What is the latest date for electing Churchwardens ? What happens when there is a situation of deadlock between incumbent and P.C.C. as to the forms of service to be used ? Which translations of the Psalms may be used in public worship ? Who may be baptised, and when can delaying a baptism be regarded as legitimate ?

Those seeking the answer to questions of this kind will be able to turn to this useful manual for information. Here, in the compass of one hundred and fifty pages, the author has given us a comprehensive survey of various aspects of Anglican worship and he has therefore produced a work of reference which many parish priests will wish to keep by them, even if they only turn to it when they need to settle a dispute.

Since the ordering of our worship is increasingly seen to be a shared responsibility on the part of priest and people, this book should readily find a wider market also. Indeed, the theological basis for such joint planning is explained in this book.

The author is an Archdeacon. We should therefore expect some expert advice on what is provided and ordered by lawful authority. Readers of the book will not be disappointed. It is however refreshing to find remarks like 'so much

for the law' (page 8) and 'It is best to ignore the rubric . . .' (page 85). Perhaps one of the difficulties that readers will encounter is that the distinction is sometimes blurred between statements about legal requirements and the personal recommendations of the author. His advice is based on a wealth of experience and should not be lightly disregarded. But there will be instances where we should beg to differ, and we would still be able to remain within the latitude that our formularies allow.

There are copious references to books which are available for further reading, and we are given the postal addresses of various societies and organisations from which more information can be obtained. Whether it falls to our lot to arrange a service in commemoration of King Charles the Martyr, or to promote the work of the Boys' Brigade, we have only to turn to this manual to discover how to initiate correspondence with the right people.

The daily round of parochial worship and the occasional offices, with all their pastoral opportunities, could be greatly enriched if the directions in this book are carefully studied by those who have special responsibilities for leading the liturgical life of the People of God.

MARTIN S.S.F.

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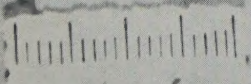


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Saint Francis preaching to the birds. From the *Chronica Maiora* of
Matthew Paris (CCCC. MS.16, fol. 66v)

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